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ORIGINAL BLACKFOOT TEXTS

FROM THE SOUTHERN PEIGANS BLACKFOOT RESERVATION TETON COUNTY MONTANA

WITH THE HELP OF JOSEPH TATSEY

COLLECTED AND PUBLISHED WITH AN ENGLISH TRANSLATION

BY

C. C. UHLENBUCK.

Nos quoque amicitiae nomen bene
novimus hospes,
sed a vobis ultimus
ordo habet.

Verhandelingen der Koninklijke Akademie van Wetenschappen Amsterdam.

AFDEELING LETTERKUNDE.

NIEUWE REEKS.

DEEL XII N^o. 1.

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AMSTERDAM,
JOHANNES MÜLLER.
Februari 1911.

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ERRATA.

P. 14, l. 13 and p. 16, ll. 30 sq. Only the first accent of these long Blackfoot words ought to be an acutus.

P. 39, ll. 19 sqq. Read in one sentence: Otáutaisksisàni, omá maniká'piu paksíkoyiskeinin itsínitsiu. And in the translation: when they began to run by, that young man killed the fattest cow.

P. 56, l. 25. After the word „everything” is to be inserted: by him

P. 57, ll. 12 sq. from beneath. Read: Itsúyiaχkimaie (instead of: Itsóyiaχkimaie).

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P R E F A C E.

Only with two exceptions, the texts which are published in this little volume, were communicated and explained to me by Joseph Tatsey, an intelligent and broad-minded Indian of Blood descent, living among the southern Peigans, to whom his mother belongs. The story of the origin of the buffaloes was told to me by Bear-chief (Nínoχkyàio), well-known, even to the whites, as a brave Indian and a leader among his people. The same has been so kind, to sing for me the songs, printed at the end of these texts. He also told me the interesting story of his life, and allowed me an insight into his religious conceptions, his ecstasies and his dreams. In an Appendix I publish the materials concerning Bear-chief, he himself has made me acquainted with. Nevertheless, but for Joseph Tatsey's interpreting, it would have been impossible to me to profit by Bear-chief's life-experience, ancient lore, and imaginative power, as this gentleman speaks only the language of his warlike ancestry.

I have to add that Bear-chief and old Mountain-chief (Nínai-stàku) gave their assistance in collecting the details about the origin of some clan-names. Still there are quite a few more, on which I could not get any information as to their origin.

I am perfectly well aware, that the use of the present texts for linguistic purposes will be difficult enough for the moment. The English translation which accompanies the texts, though as literal as possible, does not suffice to obtain a grammatical understanding of all the words and forms, contained in them. So English did not allow to retain everywhere the construction found in Blackfoot, or to express the distinction between the different third persons occurring in a sentence. Forms of the type *otánik* are sometimes translated by a passive construction, but in more cases the active construction has been preferred. And it is a pity, that the beautiful distinction of *ánistsiu* 'he (3 pers.) told him (4 pers.)': *otánik* 'he (4 pers.) told him (3 pers.)' or 'he (3 pers.) was told by him (4 pers.)', of *nínau* (3 pers.): *nínai(i)* (4 pers.), of *otoχkémán*

(4 pers.): *otoxkémániai(i)* (5 pers.), of *omá* (3 pers.): *omí* (4 pers.) had to be effaced in the translation.

After a few years, however, I hope to enable the students of Indian languages to get a clearer insight into the morphology of Blackfoot than they can gather from 'Tims' grammar, which, valuable and even admirable as daring pioneer's work, is quite insufficient as a guide through the mysteries of a complicate morphological system. Maclean's rather superficial sketch of the Blackfoot language (Transactions of the Canadian Institute, vol. V, pp. 128 sqq.) is, in comparison with 'Tims', hardly to be considered as an improvement. During my stay in Blackfoot reservation, from the 11th of May till the 15th of August 1910, I collected vast materials on Blackfoot grammar, and if I am not thwarted by unforeseen circumstances, I shall publish them before the end of 1913. These grammatical materials were written down from the mouth of many people, mostly boys and young fellows, who were kind enough to allow me in their leisure-hours to interrogate them about intricate matters. With gratitude I remember the afternoons spent with some of the Mission boys, or the evenings in my tent, when surrounded by young Indians, I wrote down my notes, sitting on a trunk, by the light of a lantern. With gratitude I remember many of their faces and their names, though it would be scarcely possible to retain all of them in my memory. Afterwards all my notes were verified by Joseph Tatsey, and so I am quite sure, I have a sound basis for a scientific description of the Blackfoot language.

Though I was recommended by the Dutch Government and by the Royal Academy of Amsterdam, the American authorities did not do very much to facilitate my connections with the Indians, and my linguistic investigations among them. The more I appreciate the generous help, I received from the Reverend Fathers of the Holy Family Mission, the more I am grateful for the true friendship, which was shown to me by some educated members of the noble Peigan tribe.

EXPLANATION OF THE GRAPHICAL SYSTEM.

In writing the Blackfoot language I make use of the Latin alphabet, only adding the signs *ä* and *ð*, and taking *α*, *ε* and *χ* from the Greek. A modification of *χ* is *χ'*.

There are only a few constant long vowels in Peigan, but vowels with principal or secondary stress are usually longer than the unaccentuated, and accented vowels may be incidentally prolonged to a degree, uncommon in most of the European languages. Under these circumstances I did not think it desirable to use the makron. Perhaps one might consistently put it on *ð* in open syllables with principal or secondary stress, and on *ä* in every condition (e. g. *ánakð si*).

Only a few times I have indicated the shortness of a vowel, because most unaccentuated vowels are shorter than those with principal or secondary stress. Constantly short is the *a* of the suffix *-koän* (in *akékoän* &c.), and in some other cases (as *Mékyäksí*). It is also short before *χ*, and before *mm*, *nn*, even when it is accented, but in these cases I did not express the shortness graphically. In general all vowels are short before *mm*, *nn*, and therefore it is unnecessary to indicate the shortness in every particular case.

In Blackfoot a consonant in the body of a word often belongs both to the preceding and the following syllable, and then we might write it double as well as single. Only rarely I express this gemination in writing, because in most cases it is not constant. Where it is very emphatic, as in some cases with *mm*, *nn*, *ss*, I write doubles.

When *i*, *u*, and the diphthongs with *i*, *u* as second component stand before a vowel, it would be correct to insert *y*, *w*, but I prefer to simplify the orthography by omitting these graphical signs of the intermediate semi-vowels, where they may be missed without danger of misunderstanding. So I write *kyáio*, *otáuaxsin* instead of *kyáíyo*, *otáuwayχsin*, which spelling would be more proper from a phonetical point of view.

A common sound in Blackfoot is the glottal stop, which may be expressed by the Greek sign for the spiritus lenis. I only write it in a few words, where it is always to be observed. Perhaps I might have written it in some cases more, e. g. in *aito'tó'* and other forms of the same verb. Of course I omit it before initial vowels, even in the beginning of a sentence, where it — just as in German — constantly is heard.

The attentive reader of these texts will soon be aware, that the same word in the same grammatical form is not always spelt in the same way. There are many vacillations in the sounding of this language (e. g. in putting in, or omitting χ and χ' before explosives, and before *s*), and I thought it better to express these vacillations in my way of spelling, than to efface them by an arbitrary uniform orthography. Particulars will be given in my Morphology of the Blackfoot language.

I have only to add, that I indicate the principal stress in a word by means of the acutus, and the secondary stress or stresses by means of the gravis. In the accentuation too, as well as in the sounding, there is much inconstancy in Blackfoot.

V o w e l s.

a It has nearly the sound of German *a*, sometimes long, and sometimes short. When it is long, it sounds like *a* in German *Rat*, *Tag*. When it is short, it is more like the sound of *a* in German *Mann*. It is most times long, when it has a principal or secondary stress. In other cases it will be short. Only exceptionally, viz. where *a* is constantly short, and where there might be some danger of mis-pronunciation, I write *ǎ*.

ǎ See *a*.

ä It is nearly always long, and has the sound of French *é* in *être*, *gêne*. It is usually a contraction of the diphthong *ai* (*äi*). In these texts I have always written *ai*, though perhaps it would have been better to write sometimes *ä*, and sometimes *ai*, according to the pronunciation of the moment. There are in the language some words with a constant long *ä* (not alternating with *ai*), but such do not occur in the present texts.

â This is a sound between *a* and *o*. When it is short, it is pretty near to *o*, and then there are often vacillations between *â* and *o* (though also between *â* and *a*, *â* and *æ*). When it

is long, it is very near to a long *a*. Short *â* sounds like German *o* in *mochte*. Long *â* is like English *a* in *fall*, but not so very different from Blackfoot *a*, or from English *a* in *father*. In closed syllables *â* is generally short, in open syllables with a principal or a secondary stress it is long.

α It has almost the sound of English *u* in *but*. The Peigans often waver between *a* and *α*. Nearly always *α* is short.

e Long *e* sounds like German *ee* in *Seele*, while short *e* has nearly the sound of *é* in French *fermé*. But, be it long or short, it is always more inclining to *i*, than either German *ee*, or French *é* will be. When *e* has a principal or a secondary stress, it will be long. In other cases it is short.

ε A short vowel, with the sound of German *e* in *Messer*, *kennen*. It seldom occurs. In the name *Okoésau* (Belly-fat) — as in some other cases — *ε* has sprung from *ai* (cf. *mokoáini* and *isáu*). In *kénni* &c. it has originated from *ia*.

i A sound between French *é* and French *i*. When it has a principal or a secondary stress, it will sometimes be long. In other cases it is short. Before vowels it is apt to be reduced to the semi-vowel *y*, but generally I have retained the sign *i*.

o When it has a principal or secondary stress, it is long, and then it sounds like German *o* in *rot*. When it is not accentuated, it has the same sound, though shorter in duration. In unaccentuated syllables Peigan pronunciation often wavers between *o* and *â*. On the other side, even in accentuated syllables, there are vacillations between *o* and *u*.

u A sound between German *o* in *rot* and *u* in *rufen*. When it is short, which will be in unaccentuated syllables, it sounds much like English *u* in *full*, or like Northern German *u* in *Zunft*. Before vowels it will often be reduced to the semi-vowel *w*, but generally I have retained the symbol *u*.

Diphthongs.

Blackfoot has many combinations of vowels, such as *ai*, *au*, *ei*, *eu*, *iu*, *oi*, *ui*, *uo*, but only *ai* and *au* may be considered as true diphthongs, though even these are apt to split up into *a + i* and *a + u*. Sometimes they lose their second component, so that only *a* is left.

ai The first component of this diphthong has been more or

less influenced by the following *i*, so that the original diphthong *ai* often sounds like *äi*, or even, the second component having altogether or nearly altogether disappeared, like a long *ä*. In my texts I write almost everywhere *ai*. Only where the final result of the monophthongation has been an *ε*, I write this vowel with its own sign. But I write *a* instead of *ai*, when the second component has disappeared without affecting the first one.

au This diphthong sounds like German *au* in *Baum*, *Haus*. It easily passes into *o*, or into *ä*. Sometimes the second component will disappear, so that only the first one remains.

S e m i - v o w e l s.

y It sounds like English *y* in *yell*, *year*. It often originates from *i* before another vowel. I seldom use the sign *y*, retaining in most cases the symbol *i*. The semi-vowel *y* is always heard between *i* and a following vowel, but then I did not think it necessary to express it in writing.

w The same sound as English *w*. Most times it has sprung from antevocalic *u*. Generally I have preferred to retain the sign *u*. Between *u* and a following vowel *w* is always heard, but not written in these texts.

C o n s o n a n t s.

m As in English *more*.

n As in English *never*.

p As in French *père*, not as in English *put*.

t As in French *tuer*, not as in English *to*. Before *i* it has been assibilated to *ts*. Somebody, a white man of course, told me, that the Peigans have also an emphatic *t*, but I am sure, he was mistaken. Sometimes a glottal stop occurs before *t*, e. g. in *aito'tó'*, and in the imperative-ending *-t*, and this may give the impression, that the *t* itself is emphatic. But the same glottal stop will be found before other consonants (cf. *mí'ni*, *ní'sa*, *kó's*, *áiko'ko'* &c.).

k Before *i* (*y*), *e*, and *ε* (from *ia*) it sounds like French *qu* in *qui*, but somewhat more palatalized. In other cases it has the

same sound as French *qu* in *quand*. Blackfoot *k* never has the value of English *c* in *cut*. Before *i* we often find *ks*, originating from *k*.

χ It has exactly the same sound as German *ch* in *ach*.

χ' Originating from χ after *i*, it has exactly the same sound as German *ch* in *ich*.

' Glottal stop. I write it only in a few cases, though it is very often heard in the language.

h As English *h* in *hand*. This sound only occurs in some interjections.

s A kind of voiceless sibilant, pronounced more backward than English *s*.

Names of Clans.

1. Ιχ'pύχsimaiks ιχ'tsínιχ'-
kàsímiau apátóχtsik, otázkometsi-
sau ototsináuoχsoai. Isáists otáu-
màpipuχpùχsimatoχs, imaksíno-
kapis àχpύχsimaii.

2. Kátáimiks ιχ'tsínιχ'kataiau
apátóχtsik, otsímepitsau. Matápi
otápokàpiniχ'kakoai Kátáimiks.

3. Apátóχtsik omá nínau áni-
staua Mekyápi. Omí nínainai
itsístipuxtyiuaie otoχkémániai.
Isapói itapóiau. Otáitotoχsau
omím Isapói, itanístiu omí otoχ-
kémán: 'Tsúnistapi kitákoχpaki-
topiχ'pa? Otsítaniχ'kaie: Saúmi-
skinètsimanists ki ánotani ki náχ-
kautoapimaχpi. Ki tsánistsinami
kitákiχ'kitopiχ'p? Ki kitákiksis-
ksimaχpi? Siksíkekaie nitákitoχ-
kitopi. Aisá'kuyisikekaie nitákit-
isksímau. A'χsa kitákietatoχp?
Nápuiiksaie nitáket. Ki tzmóta-
paxkaiaiu. Otáaistoχkisau okóau-
aists, itokékaiau. Omá akéu it-
stúnnoyiu omí ékàìòm. Itanístiu
Mekyápi: Nitsitsikop, nóma nit-
áksinik. Itanístiuaie: Sá, kimát-
aksikiχ'tòkats. Amóistsiaie kà-
mix'táie. Matsítau. Ainíkimainiki,

1. Fat-melters they were named
long ago, because they liked
to eat fat. As they were always
melting fat, even when they
had supplies [of meat], they were
melting.

2. Not-laughers they were
called long ago, because they
were laughers. People reversed
their name, [calling them] Not-
laughers.

3. Long ago there was a chief,
called Red-man. Then there was
another chief, with whose [lite-
rally: his] wife he [Red-man]
ran away. They went to the Crows.
When they got there to the Crows,
he said to his wife: What is it
you will ride with? She told
him: Medicine-bags, and a shield,
and something to cover [those
things]. And — [he asked her] —
what colour [of horse] will you
ride on? And what colour [of
horse] will you put your pack on?
I shall ride — [she said] — on a
black-striped back. I shall put my
pack on a bay-striped back. What
— [he said] — will you use as a
saddle? I shall use as a saddle —
[she said] — a saddle with two
sides up. And then they started

túkskaie, istáisuiatapiksistsit istí.
 Anánit: Amóia kàmiχ'táu. Aisa-
 pẏnnistsosau, nisóaiu, kimátak-
 sikix'tòkats. A`kaχsítakiua otoχ-
 kótàs ki otoχkáuotànìs ki omís-
 tsi saámiskinètsimanists. Púχsa-
 puχtsik stẏmitanistsiniχ'kataiau
 Kàmiχ'táiks.

home. When they were close to
 their camp, they camped. That
 woman was afraid of her former
 husband. She said to Red-man:
 I fear, my husband will kill me.
 He said to her: No, he will not
 do you any harm. Here are buf-
 falo-chips. Take them. When he
 is angry, throw then one into
 the fire. Say every time: Here
 is a buffalo-chip. When all have
 been thrown in — there are four of
 them — he will not do you any
 harm. He will be glad, that he
 got horses, and that he got a
 shield, and [having got] those
 medicine-bags. Since that time
 they [that means: the clan of
 the former husband] were called
 Buffalo-chips.

4. Ináksiks ix'tsínix'kataiau,
 otáinakstsis maiáiuauaiks.

4. Small-robcs they were
 called, because their robes were
 small.

5. Isksínaitapiks otsínaimoai
 ikápsiiχ'kin, iwátaiiχ'kin. Kén-
 niχ'kaieix'tsístapanistáiniχ'katai-
 au amóksi Isksínaitapiks.

5. The chief of the Bug-people
 was bad [he had syphilis], he
 was eaten [by bugs, which ac-
 cording to the Indians were the
 cause of syphilis]. Then these were
 called Bug-people.

6. Nitáuyiks ix'tsínix'kataiau
 otsítauanakimānoanaists ki otsít-
 auχsoauaists. Sikímoietapiu.

6. Lone-eaters they were
 called, [because of] their chasing
 [the buffalo] by themselves, and
 their eating by themselves [with-
 out inviting others]. They are
 stingy people.

7. Motátosiks ix'tsínix'ka-
 tau, otāχkanauaituiχ'kāsau.
 Imaksínakstsimiks anistátsočina-
 kii. Motúinaiks matāχtsínix'kási-
 miau, otāχkanainix'kāsau. Imaks-
 ínakstsimiks anistátseinaiχ'kasiau.

7. All-medicine-men they were
 called, because they all acted as
 medicine-men. Even the young
 ones doctored. They got All-chiefs
 as another name, because they
 all acted as chiefs. Even the
 young ones acted as chiefs.

8. Aápaítapíks iχ'tsíníχ'katai-
au omík apátóχtsík, otsínaimoai
otákometsimani otáuakimani ki
opskáni. Mátsitsitokiu otáχka-
nauáuakimànists, anistsípiskau,
áiaχsauatòm. Aápaists nánauχ-
tàinikasìmiauaists Aápaítapì.

9. Sikátsìpanaíks iχ'tsíníχ'ka-
taiau itsíkoχpuiínatsists. Omáχ-
tauátsìpanànau.

10. Siníksístsauyíks iχ'tsíníχ'-
kataiau, otsínaimoai mátauatsi-
mauats, sauumáipuausi kanáita-
piu, ákaitaíksistsíkskanyòoyis. Soós
amóksi uskáíks, ásikχksauyiau.
Amóksi otoχpúksimòuaíks ksis-
kənépuaus, otáutəmsóksinokòai-
au ákaitaíksistsauyiau. Nánoinistai-
niχ'kataiau Siníksístsauyíks.

11. A'pekaííks imátáχkanaisò-
pokokàpsiau. Akaiímimiχ'ki nám-
àkeks mátáχkanàukapsiiχ'kiau.
Otáipəχksìmisau, nánatoχtà-
iniχ'kataiau, iwátapiau, amóksi
A'pekaííks.

12. Moχkázíks, otoksiná-
sauaie ki otsítskanauaie, iχ'táitap-
aukunàiau. Noχkítspistutsisau
ákai-Pekàni, itóχkuitskaiau ki
áistomatitaiístapistutsiau. Nán-
oatàiniχ'kataiau Moχkázíks.

8. Blood-people they were
called a long, long time ago, [be-
cause] their chief's pleasure was
his chasing [the buffalo] and get-
ting the blood. He never failed
in all his chases [of buffalo] to
save the blood, [because] he liked
to eat it. From the blood they
were called Blood-people.

9. Black-patch-people they
were called, because they were
dirty-looking. They used to patch
their moccasins.

10. Eat-before-others they were
called, [because] their chief never
invited [anybody to feast with
him], as before all the people
got up, they had done eating.
When his younger brothers were
going to war, they ate by them-
selves. When their companions
[belonging to other clans] got
up early, they were suddenly
seen by them, [that] they had
already done eating. They are
called from it: Eat-before-others.

11. The Skunks were nearly
all bad [that means: they had
syphilis]. There were many single
women; they were all bad. Be-
cause they smelt bad, these people
were called Skunks, [for] they
were eaten [by bugs, that were
supposed to be the cause of sy-
philis].

12. Because they were mean
and fighting, the Pelicans camped
alone. When they moved to
the [other] ancient Peigans, they
got into fight, and they moved
away. From that they were call-
ed Pelicans [the proper meaning

13. Myāχkínaiaiks iχ'tsínix'-kataiaiu, otsínaimoauaiks kanáinaimskàni ki 8`χkanāχkínaiiāiks. Nánootanistàiniχ'kataiaiu amóksi Myāχkínaiaiks.

14. Nitáiksikimisimaiks iχ'tsínix'-kataiaiu, omí otsínaimoauai otoχk'maniai itáitaisikimisi-mainai omí inaksísisuyiinai.

15. Síkoχkitsimaiks iχ'tsínix'-kataiaiu, onítokoauaists otáinakoχ-kitsimasi. Aitsíkoχpauauaniχ'kimiauaists.

16. Itstsúyiks omá nínau imoióyiu, ki okósiks stázmanistsì-niχ'kataiaiu Itstsúyiks.

17. Saχkókiniks únnoai iík-saχkiu oχkokíniai. Iχ'kanáiekàunauyiauaie. Iχ'tanístsiniχ'kataiaiu amóksi Saχkókiniks.

18. Kaiékaukèkiniks otsínaimoai Míkskimisokàsimi ómoχpapiiχ'pínai. Omí áke ápopiiχ'kínai. Makápakeiχ'kínai, matsápakeiχ'kínai. A'nistaiiχ'kínai Kaiékaukèkini, otápopsini ki ápinyaukèkiniχ'k.

19. Nitáitskaiks otsínaimoai íksataitapiu. A'skχsæstaiinai maχ-kāχkúitskàni. Itskásai, amóksi okósiks ki uskáiks otáistæmāχ-kànspummok. Matápi onánaiitæskínokoaiau, otsítskàpitsau. Iχ'tanístsiniχ'kataiaiu Nitáitsk.

of moχkázmi 'pelican' is a 'bunch by themselves'].

13. Hard-top-knots they were called, [because] their chiefs were all medicine-pipe-owners and wore the top-knot. From that these people were called Hard-top-knots.

14. Lone-coffee-makers they were called, [because] their chief's wife used to make coffee for herself alone in a small coffee-pot.

15. Black-door's they were called, because their lodges had small doors. They made them black with grease [by rubbing them every time they went in].

16. There was a rough-mouth chief, [that] had a moustache, and his children were then called Rough-mouth's.

17. The father of the Short-neck's had a very short neck [literally: his neck was very short]. They all resembled him. Therefore these people were called Short-neck's.

18. The chief of the White-breast's, [called] Iron-shirt, had a sister. That woman was white-headed. She was a bad woman, she was a whore. She was called White-breast [on account of] her having white hair and [because she had] an albino-breast.

19. The chief of the Lone-fighters was very quarrelsome. He was always thinking of having a fight. When he fought, all his children and younger brothers helped him. They were then known by the people, that they were fighters. Therefore they were called Lone-fighters.

The people living in the north.

A'kai-Pekànua omík akóχtsi
apáztoχsoχtsi ányaiè otáuaχsin.
Itápoauatutsinaie. Púχsapuχtsiaie
ómαχkaiâχkèn. Itáutsuistùtsinaie.
A'ístαmatsistapistùtsiχ'kimaie.
A'nyauk omátsipuχsapistutsini
itámsoksinim, amói ómαχkaiâχkè
otsikokótαχs. Stázmitaniu: A'ko-
patutsop. Omá nínau ítomo.
Sotázsyistùtsiu. Kanauánaukoχt
áupαmo. Omá nínau otoχkéman
ki omí okós áιχ'tatsikistutskiχ'-
tsímiau amói kokotúyi. Omá akéu
omí okós otsitanik: Na'á, óma-
maie íkanatsinαm. Iχ'tsáιχ'tsiu
amói kokotúyi. Kipínisauot, kaχ-
kitsinániskoki. Omá akéu stαm-
ínisauo. Opáksátsis iχ'tsitákiu
omím otskínaim. A'nyauk ota-
káznaχsaie, itápαχpauaninai.
Amói kokotúyi stázmsikoχpi. A'n-
nyim stázmsaiχ'kinisò. Kénnyauk
ótomàtapuχs, stázmikailstapuχ-
taupanyotsim amói kokotúyi. I'ts-
ksinoγiuaie amó ákaitapiua, áu-
naχkauk suiéstαmikà. Anáukoχt
amó ákaitapiu mátoχkotopātu-
tsiua, ki ámmoχk anáukoχt áχ-
kunitopαmapaitapiu ákai-Pekàni.
Ki ánetòyi imitáiks.

The country of the ancient
 Peigans was long ago very far
 north. They moved and camped
 about in it. On this side was a
 big water. They used to move
 to it. Then they moved from it
 again. When they moved one
 time again this way, they sud-
 denly saw, that the big water
 was frozen over. Then [the chief]
 said: We shall move across. That
 chief went first. He then moved
 on. All the half crossed. The wife
 of that chief and his child were
 in the middle of the ice. His
 child said to that woman: Mother,
 there is something very nice. It
 is sticking out of the ice. Get
 off [from your horse] for a while,
 that you get it for me. Then
 that woman got off. She hit that
 [thing], [which was] his horn
 [of the animal which is mention-
 ed afterwards], with a stone-
 hammer. When she hurt him, then
 he moved. Then the ice broke
 down. Right there he started
 with his head out [of the ice].
 When he started, then he was
 tearing the ice ahead of him.
 Then this ancient people knew,
 [that] that one was the water-
 bull. The half of this people could
 not cross [the ice having broken
 down], and now half of the ancient
 Peigans is living about across [the
 big water]. And the dogs have sepa-
 rated [after having had their meal;
 that means: the story is at an end].

The origin of the buffaloes.

Omák ákauχtāk kiníks kəp-séks otúksksèiks mátəχkimist áuatsiuaie. Omá nínau nitukímiu. Omí otoχkéman itápauyisiiχ'ki kiní, ki omí manikā'pi itótatsimiu. Otsítanikàie omí manikā'pi: Ká-taiitstsìχ'pa kiténnoai, kákoχki-toχkoki? Nitákaχkai, nitákita-nistàiin únni niténna. Ikəməχsita-kisàie, káksikəmitotànik. Omá akéua ómi mokákūn. Stámitanitsitsìχ'tau: Nitákotoiàinoau, náksikəmoχkoàimau. Itsitápòae. Otsinóəχsaie, stáməχsimiuaie. Itanístsiuaie: Aχkúnāχpòkaχkaiop, kitákūsim. Omá nínau áistoχkimokoaie. Itsístsanistsiū otoχkéman: Místəpsaksist. A'maie kís. Mátəχsiua, káχkainoəχs. Omá akéu stámistəpsaksiu. Ito-mátapapimau. O'məχkotoiòpaists otúksksèiks suiópokskui ánists-kàieiχ'tàpimau.

A'isoγiuaie. Amóistsi otáu-atoχpiu, iχ'tsìsoγiuaie. Omá saχkínau stáməχtsoyiū mátəχkimist ki matuyists. Aistókaie kokuísts nituístk stəmáuatòm, kən-nístsi mátəskàksauatòm. Omá nínau itsipístsitakiu, ítksnim, nitúyi mátanistapsiuats ksistúnuni. Mokákiu omá nínau. A'isooyi kokuísts itsitápòae. Itanístsiuaie:

Long ago the ancient people used to eat roseberries, hard-seed-berries, bark, black alcali. There was a man, [that] camped alone. His wife was picking roseberries about, and there she met a young man. The young man said to her: Have you a daughter, that you are willing to give me? [She said:] I shall go home, I shall tell my daughter's father. If he is pleased, he will perhaps go and tell you. That woman's husband was wise. Then he thought: I shall go and see him, I shall perhaps have use of him. He went to him. When he saw him, he liked him. He said to him: Let us go home together, I shall have you as a son-in-law. That man came close to his lodge. He spoke ahead to his wife: Go outside. Here is your son-in-law. It is not good, that you see him. Then that woman went out. She began to build a lodge. She built the lodge with rye-grass, bark, [and] leaves.

They fed him. The things they used to eat, they fed him with. That young married man then ate of the black alcali and the hay. For two nights he just ate the same [black alcali and hay], those other things [the bark and the two kinds of berries] he refused to eat. That man had a suspicion, he knew, that he

Tsá kiná'χkanistapsp? Nistóa ánnye kimátanistapspa. Kímauk-sáuoχtauisks anóksisk otúkskè-iks kiníks kəpséks, nitáuatai? Nátokaie annóχk kitáuatoχpi, matuyists ki mátαχkimist, matuyists nimátauatoχpinan, má-tαχkimistaiks nitáuatananiau. An-nóχk sámít. A', nitáksam. Ki itsámiu.

Itsítukskàuniu, otsítapsàmiχ'pi. Ki itótapòtsiu. Matápiñai. Ki áitapoaie omí úsi. Otáisksinòα-saie omísk otαχkstánisk, itanís-tsiuaie: Amóistsim kitápotsists taksíkaistsáuoχsoiau. Kipáztsàmit, annáχk kitsíχ'kauàuaχk tsínikit. Nitákitskàtsiχ'p, tsimáχtau ákaχsiuaχtau amóistsi kitákapò-tsists. A', nitákoχtseniki nitsiχ'-kauau.

Mátsitukskàuniu. Iχ'tsitótapo-tsiu otsiχ'kauai. Otázkau omí otsi-nitai. Omátsatsisaistsomámokákiau nínau, stəmónimaists, aiáketsiiau. Stémoxtsitsoyiiau omístsim matóm-otapòtsists. Itokítskatòmianaists. Nitáχtáuyiauaists, ki okósiks má-toχtsoyiauaists. Ki omístsim manó-tapòtsists mátoχtsitsoyiau. Máto-tokítskatòmianaista. Ki okósiks

[his son-in-law] was not the same kind of being as we are. That man was wise. After four nights he went to him. He said to him: What kind of being are you? You are not the same kind of being as I am. Why don't you eat from these bark, rose-berries, hard-seed-berries, [which] I eat? Of the two things, which you eat now, hay and black alcali, we don't eat the hay, but we [do] eat the black alcali. Now [go and] hunt. [He said:] Yes, I shall hunt. And he hunted.

He was one night out, where he went to hunt. And he brought the meat from a carcase. It was a person. Then he [the father-in-law] went to his son-in-law. When he knew [that] the one, that he [his son-in-law] had killed, [was a person], he said to him: These pieces of meat, that you have brought from a carcase, for a time I shall not eat of them. [Go] soon [and] hunt, kill some one of your tribe. I shall decide, which of the two, that you will bring pieces of meat from, is best. [He said:] Yes, I shall kill [some one] of my tribe.

He was one night out again. He brought pieces of meat from a carcase, [belonging to] his tribe. [It was] a partner of his, [that] was killed by him. That wise man looked at them again, he knew that they were of different kinds [these pieces and those he saw before]. They then ate of those pieces he had first brought

ix'tsítâxkanâyuaiaie. Mátokitskatòmaiks. Ki omístsim sakóapòtsists mátoχtsitsisoyiu otoχkéman ki okósiks. Mátokitskatòmaiks. Ki tsísosyiau omí úsoai. Iχ'taiáktsisoyiauaie otatómapòtsists ki sakóoχtsists. Ki áiksistsoyiau. Omá nínau itanístsiu otoχkéman: Amóistsi kítsauatoχpists tská kit-áχsitsiχ'p, amóistsi kitsékitskatâχpists ki kikáztaukitskatâχpists? Tãmáákaniχ'stainiχ'katauaeiníu? Matápiu omísk osákoòtapotsínisk ánnæχkaie ákaniχ'stainiχ'kataueiní, kennísk otátomotapotsínisk ákaniχ'stainiχ'katin matápiu. Ki stázimiksistsiniχ'katsiuaiaiks.

Itanístsiu omí ús: 'Tsimá kinâ'χ-kitapaiitapiiχ'p? Otánikaie: Stáχtsik áχké nitsítapàitapi. Itanístsiuaie: Annóχk kitáiksistsiniχ'kako. A'nistsiuaie: 'Tská kinâ'χk-siniχ'kàsou? Otánikaie: Nitsí-niχ'kàsiminan suiéstæmik. Itanístsiuaie: A'χsa kitáuatoχpuai? Otsítanikaie: Ksistóaua kitáuatoχpinan, matuyísts ki ksáχkuyi, niuókskai nitáuatoχpinan. Omá nínau ántístsiu ús: Annóχk ksistóau kitákàuatoχpinan. Ki omá nínau stæmáukàsiau istísí. Iχ'tsitáu-

iu. They vomited them up. They ate of them alone, but his children did not eat of them. And they ate again of those new pieces. They did not vomit them up. And his children ate, all of them. They did not vomit it up. And he gave his wife and his children again to eat of those last pieces. They did not vomit it up. And they fed their son-in-law. They gave him to eat of both, of his first pieces and the latter ones. And they had done eating. That man said to his wife: Which of the two [kinds of pieces] that you ate do you like best, these that you vomited up, or these that you did not vomit up? Which will be called buffalo? [She said:] The last pieces which that person brought, he [from whose carcass those pieces were taken] will be called buffalo, and those first pieces which he brought, he [from whose carcass those pieces were taken] will be called person. And then they had finished giving them names.

He said to his son-in-law: Where are you roaming about? He answered him: I roam about under the water. He said to him: Now you have got a name. He said to him [also]: Which may be your name? He answered him: Our name is water-bull. He said to him: What do you eat? He answered him: We eat you, [we eat also] hay and earth, we eat three things. That man said to his son-in-law: Now we shall eat you. And that man

auaiàkiu. Omí ús kakókasatòminai omí matápioksisàko. Kákoχπο-mòksakin, itsézsapàtakàiyin, itsí-niuasin, áχké stámitsùiaχpàuanin.

Matsépuyi omí otánni otámokosin. Einípokai omí okós. Omá nínu stámaniu : A'kopakiop. Mátaksi-nitaua omá pokáu. Annóm ákstám-itskitau, mǎχtstuyisop. A', ánnamauk stámitskitau. Omík mis-tsisinai itótskitau. A'itstuyimiu. Omím otsitáupix'p, mátseniuats. Ki itsitápiuasíu.

Oksísts ómaχtapítsikímaχpi, stámoχktapo. Ki otsítóχkonok nátsitapi maniká'piks. Otsiúksíkí-mokaíks. Osótámaiúskánimokàíks. Osótámaχkápiokaíks. Ki átsepu itanístsiuáíks : Kitómaikimmokiχ'-puau. A'χkuná'χkitapàuop nínu. Stámaniaíks : A'. Stánomatòiau. Itsitótòiau omím ómaχksikimiu. Itáupiau. Itámsòkàχtsaksiau an-níksi einíau. A'upitsisòðiau. Itsi-tápiuasíau. A'ipisakapòiaíks. Annó omá saχkúmapiu iχ'tsítapomax-kau. Einíuasíu. Otsítsinokaíks. Otsítaioχkokaíks. Otáistokoax-saíks, noχkátsitapiuasíu.

picked up fire [that means: a burning fire-stick]. He hit him with it. His son-in-law just picked up that piece of human flesh. He just pressed it under his arm, he ran out, he turned into a buffalo, he jumped into the water.

Next summer his daughter gave birth to a child. Her child was a buffalo-calf. Then that man said : We shall move. That child will not be killed. He will be left here, we are ashamed of him. Yes, there he was left. There was a log, he was left by it. He got to be a year old. Where he stayed, he did not die. And he turned into a person.

He just went in the direction, [he thought] his mother was in. And he was found by two persons, young men. They pitied him very much. They treated him as their younger brother. They took him home with them. And next summer he said to them : You have taken pity on me. Let us go to my father. Then they said : Yes. Then they started. They came there to a lake. They stayed there. Suddenly [two] buffaloes [the boy's father and a companion] came out [of the lake]. They got ashore. They turned into persons. They got far from it [from the lake]. Here that boy followed running. He turned into a buffalo. Then they [the two buffaloes] saw him. They waited for him. When he got near them, he turned into a person.

Túkskəm ánnaukinai únni. Omí otoχpokómi áiàkoχkàtoχpà-komitsìχ'tau. A'utàtsiau omí oχkói. Ki omíksim skóχtsiks itsipúauyi. Itsitápoχtoðiau. Omíksim itátsiiks tukskázmi sotázmistap-ùkskasin. Omím ómαχksikimi stámitsiìiomαχkàie. Ki áukanau-tatsiau omíksim matápiks. Omá saχkúmapiu ánistsiu omíksi ú'siks: A'mauk, annáχk nínna. Omá suiéstəmik ánistsiuais: Annóχk kitákáχkàχkuipisiiχ'puau. A'kitapauop nínna stémiksinaua. Áχké itastáχtaupiu. Omá suiéstəmikà tukskázmi ántəkàtsin, ki itópiu, ki itsitámiaupinai. Omí oχkói nitúyi stémoxkàtanistsiinau. Mátsitəmiaupatain. Otáumatapùkskàs omá suiéstəmik ki omí oχkói, itsótomakiau áχké. Itsitánistutoiau omíksi iχ'kitópiks. Mátsksinìmaiks, otsúiaukskàsau. Otániko-aiou omí suiéstəmik: Anínisauok. Ki manistsəpsau, sotáminoyiau kanáitapi stáχtsik.

Stámitapòiau omím otsínaimi amó matápi. A'uatùyisaistòyinai, maχkstátsaks. Omíksi matápiks áuaniau, máχksinitaχsàuaiks, ki máχksitsòataχsàuaiks. Omá nínau stámanistsiuais: Nimátakanistsi-

One of them was his father. He tried to influence him [his father-in-law] by means of [delivering] his companion [that they might eat him]. They met there his son. And those that were behind [the men with whom the boy had come to the lake] rose up. They went towards them [the buffaloes]. One of those who met just ran away. He just ran into that lake. And those people all met. That boy said to his elder brothers [the men he had come with]: Here is he, who is my father. That water-bull said to them: Now you will get something for your visit. We shall go to my father, the chief bull. He stays under the water. That water-bull, one of them, went around [one of the men], and sat down, and he [the man] got on him. Then his son did the same. The other one got on him. When that water-bull and his son started to run, they snorted water. They covered [literally: they did] the [two] riders with it. They [the two riders] did not know, when they [the water-bulls] ran into the water. They were told by the water-bull [the boy's father]: Now get off. And when they looked, they suddenly saw all the people under the water.

They went to the chief of this people. They [the bulls] cried out all over the camp, that they [the visitors] must not [be allowed to] go out. Those persons [the bulls that cried out] said,

toau annóm nókosəm. Annóχk ómim nitákitapotokèkamau. Kítoχkanòχkot annóm matapiúəm. Anáukoχt kítoχkot, ki anáukoχt kimátoχkòtoχp. Omá suiéstəmikà omí matápioksisakùyi, ákaumi-tauàsiu, əskχkspaumóksàkiuaie. Omí únni sotámisimioχkotsiu omí imitáii. A'nistsiuai: Aisaksíniki, itsipótos amóia imitáuai. Omá suiéstəmik ki omí oχkói mátoχ-kitòpataiau. Omíksi nátsitapiks áisakapàtomiau amói áχké. Omá suiéstəmikà únni itsipótoyiinai omí imitáii. Kénnyauk, otoχkí-kaiaisinai, amó ótapisin itoχká-nainiuàsiu. Omíχ'k omíksi nisóitapiks ómáχtoχpi, iχ'táχkánai-sapùkskàsiu. Otáukanaisàumaχ-kàni mátatoχkòtskitsipòmats omím ómáχksikimiiu. Omí nínai otá-piχ'kok. Omá suiéstəmik ki oχkói itsitápiuàsiau.

Suiéstəmikà mátatsikopumats. Sotámokamòtaitapò omí otoχké-man. Maáχsi omátatokìmokats. Sotámáχsitakiinai, einíu potomóχs. Omá nínanu ánistsiu úsi: A'χsa ákokoχtàiinìtəχpi amóχk ieníuaχk? Omá suiéstəmik ánistsiu

that they should kill and eat them. That chief then told them: I shall not consent to what my children here say. I shall now camp over there far away. I give you [that means: to the tribe of the two visitors] all the people here [the buffaloes]. I give you half of them, but I don't give you the other half [at this time]. [The old people nowadays still expect the other half of the buffalo-herd coming.] That water-bull [the son-in-law] had the human flesh, [that] had turned into a dog, always under his arm. He just gave that dog secretly to his father. He said to him: When I go out, you must turn that dog loose. The water-bull and his son were ridden again [by the visitors]. Those two persons [the visitors] came out of this water. The father of that water-bull turned that dog loose. That he barked running, that's why these many people all turned into buffaloes. The way those four persons went they all followed running. When they all ran out, they could not go back into the lake. They were given away by that chief. That water-bull and his son turned into persons.

The water-bull was not afraid any more [of his father-in-law, because now he had turned loose the buffaloes]. Then he went straight to his wife. His father-in-law was not angry with him any more. He thought it good, •

maáχsi: A'koχtaiiniu apáukists. Nitúyistsk ákoχtaiñitau. Mistsísts ákitaisapíkaiχ'piau. Mistázkskuists ki áksiksàχkuists kitákaitapistse-pisk. Kénmimaie ákitapāχpauàniu. Kitákitsitaiinitànai. A'nistsiu omí maáχsi: Annóχk nitáksistsòatau amóχk einúnaχk. Nimátakatski-tapòχp nínna. Nitsiiksíkitañmau nitoχkéman. A'nistsiu omí maáχsi: A'ininiki, noχkítsuièpotòkit āχké. Nitákitoχkòtokàs Kénmimaie áukakutsiu.

that the buffaloes were turned loose for him. That man said to his son-in-law: What can these buffaloes be killed with? That water-bull said to his father-in-law: They will die by flints. They will be skinned with the same. They [the flints] will be handled on sticks. You will build your corrals to cliffy rocks and steep banks. There they will jump into. You will kill them. He said to his father-in-law: Now I shall eat these buffaloes. I shall not go back to my father. I am very much used to my wife. He said [also] to his father-in-law: When I die, you must put me into the water. I shall turn into a rock. Then the boiling is ended [that means: the story is at an end].

The origin of the buffalo-stones.

Omák ákai-Pekàniua itápaukunanaiu. Autzmákāχkəuàniui, máχksoatāχpi. Mátsksinoñuats, einí manistápoχpi. Omá kímmit isoxkéman itotóχkotau. Omím, otsitóχkotāχpi, itóχtoyiu amóñisk ainix'kín. Itápəszəmiuaie. Omístsim ómāχkòtsipiists. Itsinóyiua omím einískiminai. Itótoyia. Iχ'pítsapòkauàniuaie. Itāχkáñiua. Itanístsiu omí om: A`mís ninaiks. Nitáñākatoñnai. Omá nínau itanístsiu: Máksinais kisisa, sotámitsikimòpais.

Long ago the ancient Peigans were camped about. They were nearly all dead, for [want of] something to eat. They did not know, where the buffaloes went. There was a poor second wife, [that] went after wood. While she cut wood, she heard there some one singing. She looked for him. There were big willows. She saw, there was a buffalo-stone. She took it. She put it in her bosom. She went home. She said to her husband: Invite the men. I shall sing and pray. That man said [to his first wife]: Dress

Amóksi nínaiks áukanaipímiau. Omá nínau itanístsiuaiks: Amó nitoχkéman áiakatoïnnaiiu. Omá akéua itaníu: Imaksínakâχtsì átsinaiiu amátâχkotakik. Itâχkótâua omí inákâχtsiu átsinaiiu. Itaníu: Nitáksiniχ'ki. Nitákoχponoau, nitáksikyotoau amói cinískima. Itamátosimau. Itáiniχ'kiu. A'niú: Nitákotsitsimists áнноχk-kàioκùìχ'k. Kanáitapiua anistók, otómitaniks kanáipotoiepistaχs. Apistútsik amó piskán. Nátsitapiua sáuumaisòpuyinakusistotáuakisàu. Sotázimiksistaatoïnnaiiu. Stázmataniú: Kokóais mistútsik. A'iaκsistuyiu. Ksiskænautunü nínaiks otsipuâ'χsau, itsésapiau. Itázmsokitsinoyiau, stázmikiks otótuitsitòkepüyis moyists. Tázmisòksinoyiau, einí omâχtâ'χpauànismí piskán. Kénnyaie.

your younger sister up, set her at the upper end of the lodge.

These men all came in. That man said to them: This my wife will sing and pray. That woman said: Try to get even a small piece of fat. That small piece of fat was given to her. She said: I shall sing. I shall grease [and] paint this buffalo-stone. She made incense. She sang. She said: This night I shall cause to come [animals for food]. Tell all the people, to tie the mouths of all their dogs up [that they don't bark and scare the buffalo]. Harden this corral. Before day-light two persons must go out to lead the buffalo. Then she had finished her singing and praying. Then she said another thing: Fix your lodges well. It will be cold. When the men got up in the morning, they looked out. They suddenly saw, that there were bulls standing all over the camp. They suddenly saw, that buffaloes were jumping off [from the bank] into that corral. And that's it [the whole story].

[Cf. G. B. GRINNELL, Blackfoot lodge tales, London 1893, pp. 125 sq., and C. WISSLER-D. C. DUVAL, Mythology of the Blackfoot Indians, New York 1908, pp. 85 sqq.]

The leader-buffalo.

Omá nínaiiχ'k nitoχkémiu. A'ipiskiiχ'k ákai-Pekàniua. Mát-askaksapiksisàu einíua. Omá

There was a man, [that] had one wife. The ancient Peigans were making a corral. The buffaloes

akéu itotóχkotàiiχ'k. Omíksi mátakeyi itsinóyiau omík einíinai. Omá nitoχkéman ániíχ'k: Íto, áχsauàuaksisàt, nitákitòm. Mátsisæmò itá'χpauaniú einíua. Ítoa mátoχkùikiú. Omá akéua itái-kaχkapikàii otsístists. Omíksi otoχpokómiks otsítskik. Omík uaniká'pi ápokseín, aitotóinai. Otánikaie: Okí, ákomatau. A'nistisuaie: Kimáuksotæmanúnisks? Kimátsksinoχp. Otánikaie: Anétakit, náχksistsæmsáúχtapatsimáua ánnàk, núnnàk, niksístàk, niskáiks. Kitáni: A'χsauàuaksisàt, nitákitòm. A'niíχ'k omá akéu: A', kitsémæn. Stæmistapòiau. A'nistsiu ítoa omí aké: Nápistsàkit. Mátsisæmò ánistisuaie: A'úke, isæpít. Einí itæmsokitspiàupíiau.

Omáua nínuu, otáisauòtoχs otoχkéman, itápsopòaxtsisatsiu. Omíksi aké otánik: Matúuni nitoχpokoχkotámæn. A'niú: Íto, áχsauàuaksisàt, nitákitòm. Omá nínuu stæmisksinim: Einí itapípiu nitoχkéman. Stæmitapo einí. Aitotóiaie. Itsiksásiu. Omí niétæχtai itsáupíu. Omá akéua

would not run in [into the corral]. That woman went after wood. There were other women, they saw buffaloes coming that way. That only wife said [to the leader-buffalo]: Leader, run well, I shall marry [you]. [This was only meant as a jest.] After a short time the buffaloes jumped [over the bank]. The leader was not injured. The rope broke with which that woman had packed the wood on her back. Her companions left her. There was a young man, [that] wore his robe inside out, he came to her. He told her: Come on, we shall go away. She said to him: Why do you say that? I don't know you. He told her: Make haste, I did not care for those [buffaloes], my father, my mother, my younger brothers. [I only cared for you!] You said: Run well, I shall marry [you]. That woman said: Yes, you are right. Then they went away. The leader said to that woman: Shut your eyes. After a while he said to her: Come on, open your eyes [literally: see]. [When she opened her eyes,] they suddenly sat among the buffaloes.

When his wife did not come, that man began to ask for her. He was told by those women: Yesterday we went with her to get wood. She said: Leader, run well, I shall marry [you]. Then that man knew: My wife is taken away to the buffaloes. He then went to the buffaloes. He came

otánik ítoi: Kipotótakòkit. Amóiauk notskínaua. Knitapiménikiaki, ákoχtám. A'isùiotakù, omí ómi otsítanik: Kitsipúχsotásəm. A'nistsiuaie: Kéka. A'nistaupit. Mát-aisəməòà itáiokau. Ikáiiokan. Nit-ákatsipùχsapu. Sotámsko. Iχ'táminai omí otskínai. Otánik omíóm: Itsisíχ'p, kítsitsipsatsìnai. A'nistsiuaie: Sá, ómiks anníksaie kiskázi. Nitáuanikiāu, naχkótakòəχsan. Otánikaie: Okí, ámmotonokit. A'isəmotonáiuai. Itsókaiinà. Itsipúau omá aké. Stámitapò óm. A'nistsiuaie: Okí. Stámmomatapìpiksiau.

A'íksisəməò omá nínau itsksapiu. A'nistsiu otoχkéman: A'ua-kòki. Otáaistoχkòkoaiuaie. Omá akéu matsikíni itsátapiksim. Omá einíua ényaukinai ítoi. Otápìpiok. A'ítotaipiinai omím atsikínim. Itsókaiipiin. Itsínstsiminai. A'ukanaistsiuaie amóí einú. Mási-tomatapiksìau, áisəmo anníu matsitsikín. Nitúyi stámatanistùsim. Stámatomatapiksìau, átsisəməò anním atsisín. Stámatsi-

there. He concealed himself. He sat near the river. That woman was told by the leader-buffalo: Go quickly and get me a drink. Here is my horn. [Saying this, he took his horn from his head.] If you meet any person, it will sound. She was just dipping water, [when] she was told by her husband: I come to see you [and to take you home]. She said to him: Wait. Sit there. After a while he sleeps. He sleeps very soundly. I shall come back. She then went home [to the leader-buffalo]. The horn sounded. She was told by her husband [the leader-buffalo]: There was a person, you talked with him. She said to him: No, over there are your younger brothers. They told me, that I must give them a drink. He said to her: Come on, look for lice on my head. A long time she was looking for lice on his head. He fell asleep. That woman rose up. She went to her [former] husband. She said to him: Come on. Then they started to run off.

After a very long time that man looked back. He said to his wife: He is running after us. He was close to them. That woman threw away her moccasin. The [other] buffaloes were there with the leader-buffalo. He had taken them with him. He got to that moccasin. He stopped running. He licked it. All these buffaloes licked it. When they had started again to run, after a long while

noyiu. Nitúyi mátanistsiu. Stázmatomatapìksisàu, mátssisæmò' an-
nìim asókàsìim. Stázmatoxkònìim.
Ōmá akéu ánistsiu óm: Nitáissau-
atoxkùix'kàs. Omím ómæxkai-
istsisim itamípiksiau. Amói einíua
itsitòtaipiu. Itáutæksiksisàu, áissæmo
mátsitomatapìksisàu, áipix'tsiu
amói einíua.

there was another moccasin
[thrown by the woman]. They
then did it the same [licked it].
When they had started again
to run, again after a long while
there was a legging [thrown by
the woman]. He [the leader-buf-
falo] then saw it. He did it the
same [licked it]. When they had
started again to run, after a short
while there was a dress [thrown
by the woman]. He [the leader-
buffalo] then found it again. That
woman said to her husband: I
cannot do any more. Over there
was a big tree, they ran up into
it [for safety]. These buffaloes
got to it. When they had run
around it, [and] after a long while
had started again to run [not finding
the trail, and not having disco-
vered that the man and the woman
were in the tree], these buffaloes
were far away.

Ki omá apiksístæmikìx'k,
nítæx'tsakoàumæxkau. Itaikstsikì-
kasiu omím mistsísìim. Omá akéua
ánistsiu óm: Nitáksinitsokòtatau.
Otánikaie: Sá, pinsókotatsis.
A'koxtoxkusksinòts. Mikskítsini-
sokotáiiix'k. Omá apiksístæmik
itspsápiu. Itsinóyiuaiks. Itsinix'-
katsimau Mékyäksi: Amáuauk
kitoxkémana. Nítsisæmauàksiksì-
sau, Mékyäksiua áiskitòtaipiu
omím mistsísìim.

And there was a scabby bull,
[that] was the last one running.
He scratched his back on that
tree. That woman said to her
husband: I shall spit down on
him. He [her husband] told her:
No. Don't spit at him. We shall
be known from him [by means
of him]. Nevertheless she spit at
him. That scabby bull looked up.
He saw them. He called for Red-
scar [this was the name of the
leader-buffalo]: Here is your wife.
When they [the buffaloes] had
made a long run around [in
coming back], Red-scar got back
to that tree.

A'nistsiu amói einí: A'uke,

He said to these buffaloes:

annóχk apaiáksikòχpatsòk amóm
mistsísam. Omíksisk stámikiks
itá'χkiápikatsiuaie. Omá nínau
itániaχkumatsiuaiks. A'íikskoχ-
tòiinàminai initái. Mékyáksiua
itsipúau. Otsípαχpòis, otαχkúyi
itsipúyu. Otsitápoχtooχs omím
mistsísam, áitsitastàkàsiu ksαχ-
kúmi. Omá nínau ánistsiu otoχ-
kéman: Kátauaniúats, ómαχtāk-
oχkùienix'pì? Otánikaie: Apáu-
kists ákαχtseniu. Omá Mékyáksiua
anístαχkiápiksatàs amóm mistsí-
sam, áistamòmαχkaupitsìksotoyiu.
Autamáksikoχpatsiuaie. Ki omá
nínau itsiniouúiaie. Okakíniai isi-
kítsim. Amói einíuai itsistokipik-
siu. Omá nínau áinisòiau. Itsíts-
táuuiuaie Mékyáksi. A'nnimaiè,
aitápaipuyiau. Omí otoχkéman
itauásainin. A'nistsiuaie: Kitáko-
mimàua Mékyáksiua. Otánikaie:
A'. A'nnimàukinaí, stámatsini-
tsiuaie. A'niu omá nínau: A'n-
nyaìè ákauànistutoaii imáikimo-
kàiks ki kitoχkémanuniks isksi-
nóaiks. Ki ánetòyi imitáiks.

Come on, now try to knock this
tree down, each in his turn.
Those bulls were butting it [one
after another]. That man was
shooting at them. It looked, very
many of them were killed. Then
Red-scar got up. When he shook
himself, yellow paint rose up
from him [that means: the dust
that rose from him was turned
into yellow paint]. When he
walked towards that tree, he sunk
with his feet into the ground.
That man said to his wife: Is
he used to tell what he will die
with? She answered him: He
will die by flints. Every time
Red-scar butted that tree, he then
stripped off big pieces of it. He
nearly felled it. And that man
shot down at him. He broke his
back with a shot [hitting it in a
joint]. These buffaloes fled, mak-
ing noise wit their feet. That
man [and his wife] came down.
He shot Red-scar more than once,
while he was lying [on the ground].
Then there they stood about. His
wife was then weeping. He said
to her: You loved Red-scar. She
answered him: Yes. There she
was, then he killed her [that
means: he killed her then on
the spot]. That man said: That
way will be treated the lovers of
the wives of other people, and
our wives that we know [as having
a lover]. And the dogs have sepa-
rated [that means: the story is
at an end].

[Cf. C. WISSLER—D. C. DU-
VALL, *Mythology of the Blackfoot*

Indians, New York 1908, pp. 109—116, and for some particulars J. O. DORSEY, *The Cegiha* language, Washington 1890, pp. 157 sqq.]

Blue-face.

A'kai-Pekàniua paĩskiua. Omá-
axks matsoápanikâpiu, ánistau
Otskúski. Amói eini otsitsípstaup-
tæksiksisàniu. Omí apíkskeinìn.
Otskúskiua òχpsii ix'tsitsíksiskaχ-
kuyiù. A'niu: Aiá amói. Ki itái-
nitàii atsinnáiks. A'umòtsaiu.
Piksiniks itsæskoaii. Kénnauk omá
apikskéiniu.

Otskúskiua mátoχkemùats. Nít-
akokoyiù. A'isæmo mátsipiskiop.
Otskúskiua átsimau. A'íkoko, sá-
kiautsisiñau. Omák saχkúmapiu
itsipím. Otsikóaninai maiái. Stáz-
mitapò Otskúski. Itótækaupiuaié.
Amóksi nínaiks itáisaksiau. Omá
Otskúskiua ánistaiu: Tsíki, kí-
mauksipíks? Otánikaie: Níksísta
nitánik: Otskúskiua kíinna. A'n-
niχ'kaie nímoχtsipi. A'nistsiuaié:
Nánnaxk kiksísta? A'nistsiuaié:
A'mo itsáupiu. Otánikaie: Anis-
tsís, áχkitsipím. Otsinóaxsi omík
akéyik, stázmitstau: Káíikitsoà-
pisiu. A'nistsiuaié: A'mo stópit.
A'nistsiuaié: Tsáa kanistápapauà-
niχ'pa? Kimátsksinòχpa. Otáni-
kaie: A'isæmòyi ámo ánníχ'kaie

The ancient Peigans were cor-
ralling. There was a fine young
man, [that] was called Blue-face.
These buffaloes were running
around inside [the corral]. There
was a scabby buffalo-cow. Blue-
face touched her with his arrow.
He said [at the same time]:
Look here this. And the fat ones
were killed. They were all killed.
Then the lean ones were driven
out. There she was, that scabby
buffalo-cow.

Blue-face was not married. He
had a lodge of his own. After
a long time they had another
buffalo-corralling. Blue-face invit-
ed [his friends]. It was night,
they were still smoking. There
a boy entered. His robe was a
yellow calf[-robe]. He went then
to Blue-face. He sat by him. The
[invited] men then went out.
Blue-face said to him: Little boy,
why did you enter? He answered
him: My mother told me: Blue-
face is your father. That's why
I entered. He said to him: Where
is your mother? He answered
him: She sits here outside. He
told him: Tell her, that she should
enter. When he saw that woman,

piskán. Nitsíspstauptakòmaχk. Kòχpsíi kímoχtsitsiksiskachkòki. A'nniχ'kaie nímoχtokòs. Otskúskiua ánistisiaie: Kitsémæn. Kit-áisksino.

A'isæmò otsítóχkèmiχ'pi. Otá-nik omí otoχkéman: Kitáuksistotòki. Túkskau kitákanisto: Istsi pinoχtáuaiakiòkit. A'iiksisæmò omá Otskúskiua otákai itsípstau-pìn. Itáiaχkitsiū annóm okóai. Omí otoχkéman áumotapàistutsìminai annóm moyís. A'isokæt-anistsíuaie: Matsáiakstsit. Ki okánistaiachkitspiaie. Omí otákai áisaksìn. Itókasatòm omík istsi, iχ'tsitáuaiakiu otoχkéman. Itsáik-sikoχpàipìnai. Oχkói paχtsiká-patoχtsikàukin. A'tsiniuasiàiks. Otskúskiua iχ'pókisàχpaipíuaie tsikskaíks einí. Kanáitapiua náno-yiuaíks.

A'ípstsiksisisæmò Otskúskiua ánistsiu otákai: Napí, nitákotaχso. Aisauáuotòdieniki, kitskáznetàmiks atámanistsísau, naχkitápsàmo-kiau. Imakétokuyitoχkònimàsau notok&ni, pótoχsauaie. Istsapúnstòkit. A'iksistapauàistamàtsiu, itomáto. Itáuto einí, áisæmitàupiu,

then he thought: She is very fine. He said to her: Sit here. He said to her [also]: What are you talking about [to your son, telling him, that I am his father]? I don't know you. She told him: A long time ago, then here was a corral. I was running around inside. You then touched me with your arrow. From that I had a child. Blue-face said to her: You are right. I know you.

It was a long time, that he had her as a wife. His wife told him: You treat me badly. I shall tell you one thing. Don't hit me with fire. After a long time Blue-face's partner was sitting in his lodge [on a visit]. It smoked there in his lodge. His wife did everything, she could, to that lodge [to drive the smoke out]. He ever and again said to her: Go out and steer the ears of the lodge. And it was still smoking. His partner went out [home]. He grabbed there [a burning stick from the] fire, he hit his wife with it. She then jumped out. Her son was just a little behind her. They turned again into buffaloes. Blue-face, jumping, followed them, which were buffaloes. All the people saw them.

After a short time Blue-face said to his partner: Partner, I shall go to get my wife back. If I don't come [back], say then to your pets [these pets were magpies], that they must look for me. If they find only one hair of my head, let them

mátsitainoyiúats otoχkéman. Stám-
 automatò. A'tsitotò omím einím.
 Amói asétαχτàu, óμαχtaksisap-
 sìmiχ'pi amó einí. Itsóχkopiù.
 Omíksik kanáunistαχs itúisimì.
 A'isαmiuàiks. A'íksistsimiàiks.
 Itauámisòiaiks. Omí oχkói ápα-
 tòyin. Okáinòkai. Itsitapóyinai.
 Stámitapiuasìnai. A'nistsiuaie:
 Tsíki, kitsipúχsotαsàmoχpuau
 annáχk kiksísta. Otánikaie: A'nni
 ákaitaupit. Nitákotànistau niksísta.
 Stámistapomaχkàimnai.

Mátsisαmò omá akéu itsitòto
 óm. Otánikaie: Okí, αχkúnaχ-
 kàiop. A'nistsiuaie: Nínna ki
 ní'siks kitáuanik. Stámitapiχ'tsi-
 sòiau amóm einím. Aitotóaie.
 Otánik omíksi ostamóχkoìks:
 Nisoái áksipαskáuop. Koχkóa
 istáunoàiniki, amóistsi páskanists
 àisapánistsosàu, kitoχkémana ki
 koχkóa ákatsitoχpòkiaχkañau.
 Annóχk kokús áksipαskáuop.

Omí oχkóiotsisimyánik: Ninná,

bring it. Bring me back to life
 by magic. [After] he had shown
 him about [those magical perfor-
 mances, which would bring him
 back to life], he went away.
 [After that] he would come to
 buffaloes, [and then] he would
 sit a long time [looking at them],
 [but] he did not see his wife.
 Then he would go away. Once
 more he came where buffaloes
 were. There was a creek, where
 these buffaloes used to drink.
 He sat by. All the calves there
 went to drink. He was looking
 at them. They had finished drink-
 ing. They began to ascend. His
 son walked behind. He [the father]
 was already seen by him. He
 [the son] then came to him. He
 turned then into a person. He
 [the father] said to him: Boy,
 I come to see you [both], your
 mother [and yourself]. He ans-
 wered him: Sit there for a moment.
 I shall go and tell my mother.
 He [the boy] then ran off.

After a while that woman came
 to her husband. He told her:
 Come on, let us go home. She
 said to him: My father and my
 elder brothers say to you [that
 you must come]. They then went
 in, where these buffaloes were.
 He came there. He was told by
 his brothers-in-law: We shall dance
 four times. If you recognize your
 son, then when these dances are
 completed, your wife and your
 son will go home with you. Now
 to-night we shall dance.

He was secretly told by his

áipanipæskàu. Piniókat. Autsíts-
kiχ'piènikiaiki, nitákauanaukùpis-
tokioχs. Itomátapipæskàiiinai.
A'iksizæmò otánik omí maáχsi:
A'uke, taiá koχkóa? Itsipíχ'ki-
niuaie. A'nistsiuaiæ: Ki ámauk.
O'mæχkaikokùyi áipæskàiau. Ni-
túyi otáuanik maáχsi. A'pinakù
otsisimyánik omí oχkói: Ninná,
ekákimat, pinúnauaiokàt. Stázmat-
omatapipæskàu annóm einíua.
Omátanik oχkói: Autsítskiχ'piè-
niki, nitákauanaukapæχs. A'isæ-
mipæskàu. Otánik: Taiá koχkóa? It-
sipúyiniuaie. A'nistsiuaiæ: A'mauk.
Otánikaie: Kitsémæn. O'mæχkai-
kokùyi nitúyi otáuanikaie. A'pi-
nakù itsiksúoiau.

Stázmitsikòko, omí oχkói má-
tsisimyánik: Autsítskiχ'pièniki,
nitákauanauàksikæχs. A'isæmipæ-
skàiau. Otánik maáχsi: Taiá koχ-
kóa? Itsipíχ'kiniuaie. A'nistsiuaiæ:
A'mauk. Otánikaie: Kitsémæn.
O'mæχkaikokùyi nitúyi otáuanikaie.
A'kapinakù itsókau. Omí
oχkói otsítsekak. Ki ápinakù itsi-
ksúoiau. Otánik oχkói: A'io nínna,
kímmokit, piniókat. A'nnoχkaie
nitúkska, aiáksipæskàu. Saiókai-

son: My father, they dance all
night. Don't sleep. When I dance
by you, I shall have one ear
down. They then began to dance.
After a very long while he [the
father] was told by his father-
in-law: 'Tell me, which is your
son? He caught him as he went
by [recognizing him by his ear
down]. He said to him [his father-
in-law]: And here he is. They
danced all night. He repeatedly
was told the same by his father-
in-law. Next morning he was
secretly told by his son: My
father, try as well as you can,
don't sleep at all. Then the buf-
faloes began to dance there again.
He was again told by his son:
When I dance by you, I shall
have one eye shut. They danced
a long time. [His father-in-law]
said to him: Which is your son?
He got up and caught him. He
said to him [his father-in-law]:
Here he is. [His father-in-law]
said to him: You are right. All
night he was told the same [by
his father-in-law]. In the morning
they stopped [dancing].

Then it was another night,
he was again secretly told by
his son: When I dance by you,
I shall have one leg up. They
danced a long time. He was told
by his father-in-law: Which is
your son? He caught him, when
he went by. He said to him [his
father-in-law]: Here he is. [His
father-in-law] said to him: You
are right. All night he was told
the same [by his father-in-law].

niki, apinákwis ákaχkaiòp. An-
 nóχk matsipázskàuoki, autsitskiχ'-
 piènikì, nitákaisèkakiàpiks. Stám-
 atsikòko, mátsitomatapipázskàiau.
 A'isámipázskàiau. Otánik maáχsi:
 Taiákoχkóa? A'nistsiuaie: A'mauk.
 Otánikaie: Kitsémæn. Mátsisámòda
 itsókau, ki omí oχkói otásekak,
 tsítsikiχ'pis. Ki maáχsi otsítau-
 anik: T'áa koχkóa? A'isokanis-
 tsìuaie: Ki ámauk.

A'kapinakù otsékunaksekák oχ-
 kói. Omí maáχsi itsítapoyinai.
 Otánikaie: T'áa koχkóa? Má-
 tsitsipsatsiuaits. Itaníinai: Kista-
 móaua ákaiokau. Omí oχkói oná'χ-
 katsitaisèkak. Mátaipokakiuaits.
 Amói einí iχ'tsitótatsiksisiin.
 Itsínoχpatskoau.

A'isámò omí otákai itanístsinai
 omíksi mamiátsikimì: Matápsa-
 mok nitákàu. Imakétokuyitoχkò-
 nimainoàiniki, otsípoχtok. A'isám-
 siaiks, iχ'pitótauaniau inákáχtsiu
 ótokep. Otákai otániiχ'piàie,
 ánistsiu. Stámatsitapiuasìnai.

When it was nearly morning,
 he slept. His son kicked him [to
 wake him up]. And in the morning
 they stopped [dancing]. He was
 told by his son: Oh my father,
 pity me, don't sleep. Now it is
 [only] one [night more], they
 will dance. If you don't sleep,
 we shall go home to-morrow.
 Now when we dance again, when
 I dance by you, I shall kick
 up. Then it was another night,
 they began to dance again. They
 danced a long time. He was told
 by his father-in-law: Which is
 your son? He said to him: Here
 he is. [His father-in-law] said to
 him: You are right. After a while
 he slept, and his son kicked
 him, when he danced by. And
 again and again he was told by
 his father-in-law: Which is your
 son? He always said to him:
 And here he is.

It was nearly day, his son
 went on kicking him. His father-
 in-law came to him. He said to
 him: Which is your son? He
 did not say anything. He [the
 father-in-law] then said [to the
 buffaloes]: Your brother-in-law
 has fallen asleep. His son kicked
 him again. He did not wake up.
 These buffaloes ran over him. He
 was tramped to pieces.

After a long time his partner
 said to those magpies: Look out
 again for my partner. If you find
 only one hair, bring it here. They
 had gone a long time, they came
 flying with a small piece of his
 scalp. [Then] he performed, what

A'nistsiuaiē: Nimátaksinoáχkè-
miχ'pa. Ki ánetòyi imitáiks.

his partner had told him. He then returned to life [literally: he then again became a person]. He said to him: I shall never marry again. And the dogs have separated [that means: the story is at an end].

[Cf. C. WISSLER—D. C. DUVAL, *Mythology of the Blackfoot Indians*, New York 1908, pp. 117 sqq., and J. O. DORSEY, *The Cegiha language*; Washington 1890, pp. 138 sqq. 141 sq. 145 sqq. 157 sqq.]

Belly-fat.

Omá nínaiiχ'k nitsitáuku-
naiiχ'k. Namítsitapiáu, ostói ki
otoχkéman. Anistsíksistsíkuists
áisamiiχ'k. A'iszmoyiχ'k aták-
samiiχ'k. A'nistsiu omí otoχké-
man: A'io, énnistsaki koχtókis.
Annáχkaie matápiu. Aistauánis
„Naχtskáie”, pinsázamis. Annóm
kokúnun ákotákàtom. A'kauaniu:
Naχtskáie. Pinsámis. Pinanísti-
ksímistàt: O'miauk kitsími. Stáz-
omatò omá nínau. Tázinsokoχ-
tsimiu omá akéu, amóisk áuanìn:
Naχtskáie. Mátsəm̀uatsaie. Ná-
nayitautòyinai. Stázmautákàtomi-
nai okóai. Nitúyi áuaninai. Itstáu
omá akéu: Matsapsín. Kenník
kitsím, áχkstaiaiaipiu? Ki itsi-
pímiχ'kinai.

There was a man, [that] camp-
ed alone. They were only two,
he and his wife. He hunted every
day. After a long while he was
going to hunt. He said to his
wife: Listen, there is [a reason,
to have] your ear [open]. There
is a man. If he comes saying
„Which way?”, don't look out
at him. He will go round our
lodge here. He will always say:
Which way? Don't look at him.
Don't think thus: There is the
door. Then that man went away.
That woman suddenly heard,
[that] this man [of whom her
husband had spoken to her] was
saying: Which way? She did not
look at him. He got there finally
[to that lodge]. Then he went
round her lodge. He always said
the same. That woman thought:

A'nistsiuai: Ki ómi ákimóχts.
 A'kaupìinai. Itsitótstoyiuaie. Otá-
 nikaie: A'moistsk nimátsitaisuiχ'-
 tàχp. A'nistsiuai: Natsísa istsi-
 súiχ'tat. Otánikaie: Há'aiàm. Mát-
 anistsiuai: Nisókàsimi kitákitsi-
 súiχ't. Otánikaie: Há'aiàm. Mát-
 anistsiuai: Nókoani istsisúiχ'tat.
 Otánikaie: Kénnistskaie nitsítai-
 súiχ't. Itákikàiχ'tsiu omá akéu.
 Itomátapioyìnai. Mátsisàmioyiuats-
 inai, itsístikskaçìinai. Itsínui omá
 akéu. Nátsimiokòsiua. Itsáutoyìnai
 tukskázini. Potáni stázmitsuipotoyì-
 nai. A'kanistàu Isókskitsìnai. Ki
 omí stsíki stázmatlautoyiu. A'moi-
 auk Oχsístakskaxtáinaua. Sotáz-
 m-saksiu omá O'tsiskàpoχpa.

Ki omá nínau ki itótapòtsiu.
 Otsauásaks otoχkéman, stázmas-
 ksìnim: Ki ánnaxkàukaia O'tsis-
 kàpoχpa. Nitáinauàikimmàtsisto-
 tòk. Otsipís, itsinóyiu otoχkéman,
 otsitáiχ'tsis, ki omistsím pokáìinai.

He is crazy. There is the door.
 does he not see? And then he
 entered.

She said to him: And over
 there in the upper part of the
 lodge [is a place for you to sit
 down]. He sat down. She sat
 before him. He told her: On
 these [wooden things] I don't
 put my food. She said to him:
 Put your food on my legging.
 He answered her: It is pretty
 near [the place I want to put
 my food on]. She said again to
 him: You will put your food on
 my dress. He answered her: It
 is pretty near. She said again to
 him: Put your food on my belly.
 He answered her: That is the
 kind of thing I put my food on.
 That woman lay down on her
 back. Then he started to eat. He
 had not eaten long, [when] he
 made a mis-cut. The woman then
 died. She had twins. He pulled
 one out. Then he put him near
 the edge of the fire. He will be
 called — he said — Ashes-chief.
 And he then pulled out the other.
 This one — he said — is Stuck-
 behind-chief [because he put him
 behind the sides of the tent].
 That [man called] Short-ribs then
 went out. [He had got this name,
 because he had no legs, and his
 body ended with the short ribs.]

And that man [the husband]
 came with pieces of the carcass
 [of the animal he had killed].
 When his wife would not come
 out, then he knew: And that
 must have been Short-ribs. He

Ki amóisk támsokàtoχtoyù, iχ-toχsásainìn. Stámakix'tsiu otoχ-kéman. Omistsiksi pokáiks iχ'pít-saksiu. Omíksim ksíststækii. A'nistsiu: A'io, ámoi kipóχksistàuatomòkit. Ki omí stsíki, omím ómαχkskìminai. A'nistsiu: A'io, ámoi kipóχksistàuatomòkit. Ki itαχkáiiu.

Mátsisamò itsístapu. Itstúyìmiu. Matsépuyi itαχkáiiu. Omím otótoχs, ékauksikìnakìminai otoχkéman. Omíksi okósiks ékauomαχksìmiau. Itsáikoaniàiks. Itsítapoχ-toðaiks. Otsítsipstsistapiksàkaiks. Stémaχkaiiu. Itauánauyòsiu. Matapínakui itsitéstantsimaists omík, ómαχtauàuaχkaχp omíksi saχkúmapiks. Otátsaikoànsaiks, itsinímaiks omístsik àpssíists. Omá O'mαχkskimipokàua ítomo. Otánik otákài: Akitótsinotspiau. A'nistsiuaie: Sá, mátsitapiskò. Stémitaitapoχtodaie, itsipúχpai-piu omá nínau. Itsínniu omí tukskámí saχkúmapi. A'nistsiuaie: Tsíki, isatópokit. Kitokósim. Otsít-satopokai. Otánikaie: A', kitsémαn. A'nistsiuaie: Kitákàua amátatsis-totòs, púχsapuχs.

has made me poor. When he entered, he saw his wife, while she lay there, and that one child. He then suddenly heard this one, [that] cried from behind. He then laid his wife aside. He went out with those children. Over there were beavers. He said to them: Help me, quickly raise this one [Stuck-behind-chief] for me. And the other one [Ashes-chief], [he took him to] a big rock. He said to it: Help me, quickly raise this one for me. And then he went home.

After a short time he went away. He stayed out during the winter. Next summer he went home. When he came there, his wife had already turned into bones. Those children had already got big. They were playing outside. He walked towards them. They then fled inside from him [one to the beavers, and the other into the big rock]. He then went home. He then made arrows. Next morning he stuck them along the way, where those boys used to go. When they came out to play again, they saw those arrows. That Big-rock-child was on the lead. He was told by his partner: We shall be caught by them. He said to him: No, there is no person about. Then that man walked up to them, then he jumped up. He then caught that one boy. He said to him: Boy, taste me [by biting]. You are my child [literally: I have you as a child]. He was tasted by

Omá saχkúmapiu stámitapo-
maχkàu omí otákài. A'nistsiuaie:
Okí, napí, ómiχ'k áχkunoχtáp-
auàuaχkauop. Otánikaie: Nits-
íkstúnnoau annáχka nínauaχk.
Otánikaie: Kínnun, kimátaksikiχ'-
tòkats. Nánauauàtsistotoyiuaie.
Stámistapoiu. A'stamàikaχtsiau.
Otánik omí Ksíststækípokài omá
O'maχkskimipokàua: O'makauk
annáχka nínaiaχk. Otánikaie:
Sá, píkoχksiksím. Otánikaie: Ki
áχkunitstamàikaχtsòpi. Itauáχ-
kumatsiauaie. A'iitsiniχ'kaii òχp-
sóaists. Otáumatapsekotsisàuaists,
omá nínau itsipúχpaipiu. Stám-
inniu omí Ksíststækípokài. A'nis-
tsiuaie: Isatópokit. Kitokósím.
Otánikaie: Kitsémæn. A'nistsiu-
aiks: Okí, aχkúnaχkaiòpi.

Otáipisau, itanístsiuaiks: Nokó-
saki, ómanàuk kiksístoaia. A'kai-
sàmo itsínitaχpi. Annískaie ma-
kápsin, otsínik. Otánikaiks: Ninná,
samít. Nitákapistutòanan. Stámsà-
miu. Omíksi saχkúmapiks iχ'tsít-
spaχkumiau òχpsóai. A'nistsiau
oksístoi: Níwaaki, na'á, káχtsisít.
Omá stsíki ánistsiuaie: Kitópisàni
autamáksàkutsiu. Matsítspàχku-
miu nitúyi. Matánistsiauaie. Itáp-
áχpauanìn. O'moχtsokskaχpi

him. [The boy] told him: Yes, you are right. He said to him: Try to persuade your partner, that he comes here.

That boy then ran over to his partner. He [who had tasted his father] said to him: Come on, partner, let us walk about, that way. He answered him: I am very afraid of that man. He said to him: He is our father, he will not do you any harm. He finally persuaded him. Then they went away. They played arrow-sticking-game. Big-rock-child was told by Beaver-child: There is that man. He answered him: No, it is a rotten log. He [Beaver-child] said to him: Then let us play arrow-sticking-game on it. They would throw [arrows] at it. Then their arrows were all gone. When they began to gather them up, that man [their father] jumped up. He then caught Beaver-child. He said to him: Taste me. You are my child. He answered him [after having tasted him]: You are right. He said to them: Come on, let us go home.

When they entered [his lodge], he said to them: My children, there is your mother. It is a long time, that she was killed. There was a bad one, she was killed by him. They told him: Father, [go and] hunt. We shall bring her to life again [literally: we shall make her]. He then hunted. Those boys shot their arrows up in the air. They said to their mother: Go out of the

otspaχkúmsauaie, námipaupìnai.
 A'isòiaists, itsipuáuyinai. A'nis-
 tsiauaie: Nínnana áχkautəmàko-
 tapòtsiu. Anétsit iniχ'tánists. Itó-
 tōyinai únnoai. Otsipís, omá nínau
 ánistsiu otoχkéman: Kikáiaksisài.
 Otánik okósiks: Túskaie oχkíni
 nitsípαχtsoχtòχpinan.

way [of the arrows falling straight
 down after having been shot up],
 mother, it might hit you. The
 other said to her: Your pot [of
 meat] is nearly boiling over. At
 the same time he [his brother]
 shot up into the air. They said
 again to her [:Go out of the
 way]. Then she moved. When
 they shot their arrows the third
 time up in the air, then she sat
 up. [They shot] four times, then
 she got up. They said to her:
 Our father might soon be here
 with the pieces of the carcase.
 Make haste with the boiled meat.
 Then their father came. When
 he entered, that man said to
 his wife: You are left-handed
 [being right-handed before]. He
 was told by his children: We
 put one bone wrong.

A'isəmò ánistsiu omíksi okósiks:
 A'io, pináminakatòk annái itsí-
 wanai. Omíksi saχkúmapiks ita-
 níau: Máukaniu kinnun, aχkstá-
 minakàtaxs amói itsíwanai? Ki
 itomátapinakatsiauaie. Sekunák-
 statsiauaie, máχksinisaie. A'ipina-
 kàsin. Itsitápaksinìnai. Omím
 òmαχkskímin. Námists ix'tsípsi-
 nakàsin kitsím. Itsípstsatsimiau-
 aie. Otsitəmsòkanikòaiəu amóisk kipit-
 áke: A'uke, nokósaki. Itsipímiau.
 Otánikoaiəuaie: Akótsisop. Omí
 otαχkúínnimàniai nánautokān.
 Omá Oχsístəkskaχtəinana ánistsiu
 otákaì: Napí, ákoχpokotsisimau
 kipitáminuna. Omí otáksisttəni
 itsáuntsim. Omá kipitákeu ítstsim
 otαχkúínniman. A'isəmòtsisíəu.
 Oχsístəkskaχtəinana esíim otáka-

After a long time he said to
 his children: I pray you, don't
 roll that gambling-wheel [with
 which you are playing] eastward.
 Those boys then said: Why did
 our father say, that we should
 not roll that gambling-wheel east-
 ward? And they then began to
 roll it. They continually wanted
 to stop it, that it might tumble over
 on its side [literally: that it might
 die]. It had rolled far. It was
 going round like a [wounded]
 buffalo. There was a big rock
 [to which it was rolling]. It rolled
 in into a door on the east-side.
 They looked in. They were sud-
 denly told by an old woman:
 Come in, my children. Then they
 entered. They were told [by the

siststàni. Otánikoaiau omí kipitáke:
 Nokósaki, kítsakiàutsisiχ'puaua?
 A'nistsiauaie: Tàutəmáksipuχ-
 sòιχ'pinan. Otánikoaiauaie: A'ki-
 tatotsisop. A'iksísámō omá Oχsís-
 takskaχtànaua ánistsiu omí kipitá-
 áke: Kítsakiàutsisiχ'p? Otánikaie:
 Noχkoié, amóiauk kitsíwana.
 A'nnyaie, áχksiksistòtsisòpi. An-
 nóχk kaiík. Itanístsiu otákài:
 O'mi istsóχkopìt. Mikskúmaiikò-
 tsisiu. Nánoainitsiu omí kipitáke.
 Okoχpúnisauaie, itaχkáiaiu. Otá-
 nikoaiu únnoai: A'nistaiu: Piná-
 minakatòk kitsíwan. A'nistsiauaie:
 Nikáinitàn nan ənnáχk kipitá-
 keuaχk.

Omátanikoaiauaie: Annáχkaiàki
 kix'tsípimiu sistsíu. Piníkskimà-
 tok. Mátotàpikskimaiau. Omá
 Isókskitsìnaua itaníu: O'miaie kí-
 nuna aχkauánistsiu. Nitáksiksi-
 matàin. Otánik otákài: Sá, kí-
 nuna iχ'taníkuaie. Stámitanis-

woman]: We shall smoke. That
 pipe of hers was a skull. Stuck-
 behind-chief said to his partner:
 Partner, we shall smoke with
 our old woman. He pulled out
 his round smoothed stone. That
 old woman lit her pipe. They
 had smoked a long time. [Then]
 Stuck-behind-chief rubbed his
 round smoothed stone. The old
 woman said to them: My chil-
 dren, are you still smoking? They
 said to her: We are nearly smo-
 thered from smoke. She told them:
 We shall smoke once more. After
 a very long time Stuck-behind-
 chief said to that old woman:
 Are you still smoking? She told
 him: My son, here is your gam-
 bling-wheel. It is enough, let us
 stop smoking. Now go home.
 He said to his partner: Sit there
 in the door. He smoked harder.
 He finally killed the old woman.
 When they had smothered her,
 then they went home. [The boys
 themselves had not been smothered,
 because they were saved by Stuck-
 behind-chief's rubbing the round
 smoothed stone]. They were told
 by their father: I said to you
 [literally: they were told]: Don't
 roll your gambling-wheel east-
 ward. They said to him: We
 have killed that old woman.

They were told again [by their
 father]: There is a spotted bird.
 Don't shoot it. Again they went
 about, shooting [different animals].
 Ashes-chief said: There is the one,
 our father told us about. I shall
 shoot it. He was told by his

tsiuaie: Nitáksikskimatau. A'ksi-kèuaχtauts? A'nnyauk otsísitoaχ-saie, stámitsòksisìnai omí okaníksiu. Nitóa itamíso. Otánik otázkài: Napí, ínisauot. A'nui anisitáiχ'tsis. A'nistsiuaie: Sá, nitákotoau. I'kaistapàikspiχ'tsiu. Otánik otázkài: Napí, kitáutam-sauatáksino. Potós. A'nistsiuaie: Kéka, napí, nitáutamakotoau. Ki otsítsauatsinók otázkài. A'isámò otsistotóχsists itsitótisinisii otázkài. Stámotsìminais. Omík òmαχ-ksiksiminai, itsitótisistoχkitsìnai. A'uasainìnai.

Ki omá ákai-Pekàniua itsítóχ-kanautsistutsiù. Omáαχks kipitá-keu, itotóχkoχtau. Omík ómαχ-ksiksimik iχ'tsitóχtoyiu. A'moisk pokáini. Itápsαminuaie tsimáie inaksípokàin. Stámotoyiuaie. Itsá-pokoanatsiuaie. Otáutapoχkoχtàn-
niu, ánistsiu omí otánni: Kókoa, amistóiaie. Nitóχkókoaisiniskàn. A'ipstsiksisàmo mátsitskomαχksìminai.

A'iiksisαmokùnaiiu amó ákai-Pekàniua. Omáαχks nínau. Ná-tokαmi otánniks tukskámi mátai-

partner: No, our father forbade us. He then said: I shall shoot it. What will it do? When he had hit it with an arrow, it [the wounded bird] then hung there on a branch. The same one [who had shot] went up [to fetch the bird]. He was told by his partner: Partner, come down. Let it lie there. He said to him: No, I shall take it. It was always getting higher [while Ashes-chief climbed after it]. He was told by his partner: Partner, I nearly don't see you any more. Let it go. He said to him: Wait, partner, I nearly take it. And then he was not seen by his partner. After a long while his clothes fell down by his partner. He then took them. There was a log, he lay down on the side of it. He wept [and by weeping he became a baby again].

And the ancient Peigans, they all came and camped there. There was an old woman, she went after wood. She heard him from that log. This was a child. She looked round for him, which was a little child. Then she took him. She put him in her bosom. When she came home with the wood, she said to her daughter: Girl, here is a little one. I got belly-fat [that means: a child sprung from an unknown belly]. It was after a while, he became big again.

The ancient Peigans had been camping a long time. There was a chief. One of his two daughters

òmiua. Itanììχ'k: Annáχkaie
kétoki. A'mom mistsísim akitó-
piu. Initsíuaie, nitáküsìmau. Itáu-
kispkùnakatàin. Matáinitauats.
Omá (Okoésaua) ánistisiu opitám:
Kipúχkit, suyíksánoidkit. Nitá-
koχkitíkskìmatau annáχk kéto-
kíuαχk. Omá kipitákeua ánistisiu
oχkói: Aíáu, mátsàpsiu noχkóα.
A'χkakitsàkaiaínitsíuaie. Omí
otánni itsitsípimínai. A'nistsíuaie:
Anná kísisa ánnýauàniu. Ki itαχ-
káiiu omá akékoān. A'nistsiu ómi:
Annák nísísàk áuaníu, áχksuyis-
ksànoiās. A'íimììχ'k omá akékoān,
otauánistaχsi ómi. Otánikaie:
Mátsiksistapitapiuats. Nitákzn-
noiau. A'íksistsíuats. Omá aké-
koān itoχkótsíuats Okoésai.
Stámitapòinai omím mistsísim.
Amói matápi otáχkánanik: Aná-
kau Okoésaua. Níwaàki, áksik-
skímau. Iχ'tsitókiimiòp. A'pàsà-
piniuχsiu. A'niiχ'k: Tákipisaχ-
kùmi. I'tskunakatsíìχ'kaie. Amói
matápiuaie ániìχ'k: Há'aiàzm.

Omá Maistópana itsksínoyiiχ'-
kaie, ótsipisatàpsaie. A'tàkskuna-
kínai. Itsitótoαie. Ánnýauk omát-
skùnaksiniaie. Nítoχpiksistaχkù-
miuaie. Itámsoksinisiin omí kétoki.

never would marry. He said:
There is a prairie-chicken. It will
sit on this tree. He [who] kills
it, I shall have him as a son-in-
law. They all shot up at it. It
was not killed. (Belly-fat) [formerly
Stuck-behind-chief] said to his
old woman: Make haste, make
a curly arrow for me. I shall go
and kill that prairie-chicken. The
old woman said to her son [Belly-
fat]: Oh, my son is crazy. He
will never be able to kill it. Then
her daughter came in. She said
to her: Your younger brother
here said that [that he will kill
the prairie-chicken]. And that
girl went home [she was married
and had a home of her own].
She said to her husband: My
younger brother there says, that
he wants curly arrows to be made
for him. That girl laughed, when
she was saying it to her husband.
He answered her: He is not a
person of no account. I shall
make arrows for him. They were
made ready. That girl gave them
to Belly-fat. He then went towards
that tree. These people [who were
shooting] all said to him: There
is Belly-fat. Go out of the way.
He will shoot. He was laughed
at by all. He was wiping about
his eyes. He said: I shall shoot
a while. He shot at it. This people
said: Pretty near.

[A man called] Crow-arrow
then knew, that he was a queer
person. He [Belly-fat] was going
to shoot again. He [Crow-arrow]
came near him. Then he [Belly-

A'itapuχpaipiuaiē Maistópana. O'χpsii itαχtsíuaitistaniàipiksim omí Okoésai òχpsii. A'niiχ'k Maistópana: Nistóa nitáksin. Oko-ésaua ostamói osótαmoχkoχsìχ'-kok. Omá nínau ániιχ'k: Mā'χ-takoχkòtseiòp, nitákαtsisauàni apinákwis. Mátsitaniiχ'k: Annáχ-kaie sikotátui. Ikiákatsiua, ánnaiē nitáküsìmau.

Omá Maistópana áisksinoyiū Okoésai, otstawáps. A'skχskamì-ιχ'kaie. Okoésau ánistσιιχ'k ostamói: Anikípuχksìkiakòki. A'mok kaiiksík pitsikóχts ánnuyaie itstót. Ksiskániáutuni Maistópana mátsi-tsítapòα omí Okoésai otsíkìàkisini. Itsikámosatsiu omí otátuyi. A'nistσιιχ'k omíma nínai: Amóiauk ánnáχk otátuyiua. Okoésai ostamói itótoauaχkàinai. A'nistsiinai omí nínai: Mátomæniyuats. Okoésau ánnαχkaie otsíkìàksini. Omá nínau ánistσιu: Kakó, istotoiómìt ánnáχk Okoésau. Omá akékoān stámitapòαie. Itsinóyiū omí Okoésa, iχ'tsitáukitskauaie. Stám-itapò Maistópana. Kénnyaie áitòmiu. Omí oχsís anínai: Nistóa nitákitòm. Stámitsipìmaie. A'nistσιu omí kipitáke: Nánnαχk koχkóa? Nitákitòm. Otánikaie: A'nnamauk. Sákiaiokau. A'nistσιuaie: Nipuaút. A'ipuàuinai. Itásiskiuaiē.

fat] shot again. He [Crow-arrow] shot at the same time with him. The prairie-chicken suddenly fell. Crow-arrow jumped over to it [the prairie-chicken]. He took his arrow and stuck it in the place of Belly-fat's arrow. Crow-arrow said: I hit it. Belly-fat's brother-in-law then claimed it for him. That chief said: Because we all are gathered around it [and disagree about the person who hit the bird], I shall again say something else to-morrow. He said again: 'There is a black fox. He [who] traps it, I shall take him as a son-in-law.

Crow-arrow knew, that Belly-fat was fortunate. He always watched him. Belly-fat said to his brother-in-law: Quickly make a trap for me. Put it there on one side of the trail. Next morning Crow-arrow went again to Belly-fat's trap. He stole that black fox. He said to the chief: Here is the black fox. Belly-fat's brother-in-law was walking by him. He said to the chief: He is not speaking the truth. Belly-fat is that one, who trapped it. The chief said to her [to his daughter]: Go on, go and marry Belly-fat. That girl then went. [When] she saw Belly-fat, she then vomited from [seeing] him. She then went to Crow-arrow. That one, she married him. Her younger sister said: I shall marry [him]. Then she entered. She said to that old woman: Where is your son? I shall marry [him].

Mátsisamòda annóm Pekániaua ináutsiaua. Okóśsau ánistsiu otoχ-kéman: Anistsís kínnā, amó piskáni mistútsis, nitákàuàki. Omá nínau itsáisto: Mistútsik amó piskáni. Nísa akáuàkiua. A'íksis-tsiuaie. Okóśsau ánistsiu otoχ-kéman: Nitáksepiòmatomàχk. Anistsis kínnā: Annískaie ksikúnistàin, sokápiùtaχsaie. Aksíkanatàin. Stámítapò omí piskán. Kàmiχ'táists itáumoaiipiksim. Itsitáinaχ-kòtoχtòm. A'íikskoχtòyinatsiàists. Omí ksíksko ítspiuχtòm amóistsi kàmiχ'táists. A'ísopuyìnakò, itoχ-kúmatomaists. Itámsokomatàpik-sisàu einíua, stámāχpauàniū. Iχ'túitsiu piskáni. Omáma nínauam itsipuáu. Otsáks, itsiním omím ómāχkàuyis. A'nnimaie úsi Okóśsai okóaiinai. Itapóaie. A'nistsiu otánni: Kókoa, ómauk kóma. Itótamiaupiu. Matánistsis, aχkíts-oyiu. Aipíminai. Otánikaie: Annám ksikunístauam pinápanàs. Natoápeiniū. Nitákaisikatàu.

She was told by her: Here he is. He is still sleeping. She [the girl] said to him: Get up! He got up. She then washed his face.

After a short time these Peigans were hungry. Belly-fat said to his wife: Tell your father, that he must harden this corral, I shall take a run to lead the buffalo. That chief then cried out: Harden this corral. My son-in-law will take a run to lead the buffalo. It [the corral] was made ready. Belly-fat said to his wife: I shall start during the night. Tell your father: There is a white buffalo-calf, that he may skin it well. We shall have it [that means: its hide] for a bed. He [Belly-fat] then went to the corral. He gathered the buffalo-chips. He put them in a row. There were very many of them. There was a white stone, he put it among these buffalo-chips. [When] it was plain day-light, he drove them. When the buffaloes suddenly started to run, then they jumped over the bank. The corral was full. That chief got up. When he went out, he saw over there a big lodge. That was the lodge of his son-in-law Belly-fat. He went over there. He said to his daughter: Girl, there is your husband. He is sitting in sight [on a hill]. Go and tell him, that he may eat. He [Belly-fat] went in. He said to him [to the chief]: [Take care,] that that white buffalo-calf may have no blood on it. It is a holy buffalo. I shall have it for a bed.

Annóm Pekániaua mátsitsèχ'p áχssi manistáχsp Okoésau. Okóai itsítskaχsiu. Kanáipstoχts ámonìsiks ki óμαχkataíoiks iχ'toχká-naipstànistùtsiχ'p. Otoχkéman nitúyi nitáχssin. Pekániaua áuka-nautùinotau. Kénnauk Okoésau stázmikakitàupiu. Omí ksikunístai áiitòmoau. A'nistsiu otoχkéman: A'nni itsikitsiχ'tsis. Istotótakòkit áχké. Omá Maistópana otoχkéman aitotóaie. Iχ'kotsíuaie omí áχkéu. Otánikaie: Sá, nimátaksimatòχ-pats. Nitòχkémana autázmákotò. Nítsámmòk. O'mamauk Maistópana kóma, matótakos. Otánikaie: Sá, ksistóa nitákitòmi. Otánikaie: Místaput, nitsímatoχtàu kitsk, káχksistskòkiχ'pinan.

Okoésau ánistsiu otoχkéman: A'moistsi pítauanòki tsìpoχpokúyis anná kitsíχ'kan. Autsiksis-tanistsènikiau, istisístàpiksistàu. Stámapaχpùinai omí ksikunístai. Iχ'tsitsístapiχ'piksiu omístsi pí-tauanokists. U'nnaisina iχ'tsítαχ-kitsíuaists. Omí otótoχkéman atsi-totóinai. Otánikaie: Tsistseá nāχ-tsìpαχpákiχ'pa? A'nistsíuaie: A'nni mistí káχkitapotákis. Ki áinik-siu omá akéu. Aitapó Maistópana. A'nistsíuaie: Tsistseá nāχtsìpαχ-pákiχ'pa? Otánikaie: Amóistsi áuke nòχpsíusts. Autsiksis-tanistsè-

Of these Peigans there was none as good as Belly-fat. His lodge was better [than all the other lodges]. All inside it was all decorated with otter-skins and mountain-lion-skins. His wife was just the same as good [as he was]. All the Peigans went to skin. Belly-fat just sat there only [without doing anything]. That white buffalo-calf was skinned for him. He said to his wife: Put it there aloft [on poles in the corral]. Then get me a drink of water. [In the meantime] Crow-arrow's wife came to him [to Belly-fat]. She gave him water. He said to her: No, I shall not drink it. My wife will soon be here. She went to get water for me. Over there is Crow-arrow, your husband. Go and give him a drink. She answered him: No, I shall marry you. He told her: Go away, I nearly vomit from you, [I am afraid] that you might make us dirty.

Belly-fat said to his wife: Brush the hair of your robe [the white buffalo-hide] with these eagle-arrows. When you are through with them, then throw them away. She then brushed this white buffalo-calf. She then threw away these eagle-arrows. All the men rushed for them. His sister-in-law again came to him. She said to him: With which [arrows] shall I brush? He told her: With some stick [lying] there, that you can look about for [that means: You can pick up a stick, lying

nikiau, tsístàpikсистàu. Omá akéu áiksistsipαχpàkiu, iχ'tsistsístapiχ'-piksiu omístsi maistáuanokístsi. Osaχkúmapiisìn iχ'tsítαχkitsì-naists. Stáμαχkaiiu amó Pekáz-niua.

Sotázmitsitsinikàupatau Okoésau. Omá Maistópana itaiázmsiu. A'nistsiu otoχkéman: A'ksiksistàpanistapauop. Kénnimaié ní-moχksksìnoau O'tsiskàpoχpa ki Okoésau.

around there, to brush with]. Then that woman was angry. She went to Crow-arrow. She said to him: With which [arrows] shall I brush? He told her: With these my arrows here. When you are through with them, throw them away. [When] that woman had done brushing, she threw away those crow-arrows. All the boys rushed for them. These Peigans then went home [from the corral to their lodges].

Belly-fat was long talked about. Crow-arrow was then offended. He said to his wife: We shall go somewhere to an unknown place. That is all I know of Short-ribs and Belly-fat.

[Cf. C. WISSLER—D. C. DUVAL, *Mythology of the Blackfoot Indians*, New York 1908, pp. 40 sqq.; W. MATTHEWS, *Ethnography and philology of the Hidatsa Indians*, Washington 1877, pp. 63 sqq.; J. O. DORSEY, *The Cegiha language*, Washington 1890, pp. 604 sqq.]

Clot-of-blood.

Omá nínaiiχ'k niuókskαmi otoχkémaiks maáχsi ki otoχkémaniai iχ'póksamistàukunàimiau. Kanáikokuists einí omím pistskiáta itá'χkαnatòiinai. Ksiskαniáutunis áisokanistsiu omí maáχsi: Okí, ákotoistòksiskìmauop. A'istαmomatapòiau. Omá nínau itauánistsiu omí maáχsi: Kakò-

A man, who had three wives, [and] his father-in-law and his wife were camping together [either family having its own lodge]. Every night all the buffaloes would come there in the bend of the river. In the morning he always said to his father-in-law: Come on, let us

nomatapúkskàsít. Annó nitáki-taupi. Omá nápiu áístamomataps-kùyiu amó einí. Otáitsksiksísà-saie, omá nínau atsínnaiks itáinitsiu. Ki omí maáχsi itsitáuto-yinai. Itauánistsiuaie: Kakó, nápi, annaχkyótòmoχsit, káχkotaiàuk-soiχ'p. A'íotsimistatsiìχ'k omíksi maáχsiks. Omá nápiu itauánist-siìχ'k omíksi otánniks, káχkottaχkòspuaiiχ'k. Ostói aistámaχ-kaiiu. Otánikiχ'k omí otoχkéman: Kikátáukoχtsoka kísa? Itauánist-siuaie: A'χksikαmoχkòki, otoχ-kémaiks áutsipoχtosi otápotsists. Omátαχkokoauaiksauaie, máχk-soatòχpiaiu.

Matapínakus omí úsoai autám-sokàtaniu: Anánnαχk nápiuαχk? Otsitauanikaie: A'uke. Ki itauánistsiuaie: Okí, atákotoistòksiskí-mauop. A'ístamatsitotòdiao omí, otsítaupiχ'p. Omá nínau itauánistsiu omí maáχsi: Kakó, nápi, anátsipstòmaχkàt. Ki omá nápiu matsitáiskasuyiu amó einí. Ki omá nínau itáinitsiu omíksisk paksíkoyiskeiniks. Itsitáutoyinai omí maáχsi. A'ístamatanistsiuaie: Kakó, nápi, annaχkyótòmoχsit,

go and make noise with our feet [to scare the buffaloes]. They then went. That man said to his father-in-law: Go on and run. I shall stay here. The old man then drove the buffaloes up. When they were running by, that man [the son-in-law] would kill the fat ones. And his father-in-law would come to him [expecting some food]. He [the son-in-law] would say to him: Go on, old man, go home and tell the women to come out, you can later eat of the entrails. He was starving his parents-in-law. That old man would say to his daughters [the three wives of his son-in-law were sisters]: You are wanted [by your husband] to stretch your hands out [to bring in the meat]. He [the old man] then went home. His wife said to him: Did your son-in-law give you any [meat]? He would say to her: He might give us some, when his wives bring his pieces of the carcasses. [But] he would not give them anything, that they might eat.

Every morning again their son-in-law would say: Where is the old man? He would answer him: Here I am. And he would say to him: Come on, let us go again and make noise with our feet. Then they would get to the place, where he [the son-in-law] used to sit. That man would say to his father-in-law: Go on, old man, run in again. And the old man again drove the buffaloes up. And that man [the son-in-law]

káχkotaiauksoiχ'p. Ki omá nápiu itauáχkaiiu. A'ístamanistsiu omík-si otánniks, káχkotaχkòspuailiχ'k. Nitúyi áistamanistsiu opitám.

Kénnyaχks áiiksismo, ánni otsítuanistutòix'p omí ús. Nitsítainakstsim amóksi otánniks ánniyaie oná'χkaiesokoaiau. Omístisk kómoksisakuists ómáχtáikamipstauaiäkiokoaiau. Ksiskæniáutuni omá nínuu matánistsiu: Okí, nápi, atákotoistoksiskínuuop. Stámatomatapòdian nitúyi, otsítaupiχ'p omá nínuu. A'ítotòdian. Mátsitanistsiu omí maáχsi: Kakó, nápi, anátsipstònaχkàt. Omá nápiua mátsitomatapskuyiu amó einí. Amók einiá'χsokùyik sákiaχtsaupauauaχkau, itámsoksìnoyiu anním ómaχkaikatoyisin. Itsitòtsiki-paipyá'χpiuaie. Omístsi òχpsúists itsáutsim. Omí katoyisi stámsapiχ'tsiu, ki òχpsúists ináitsautatsisàpoχtom. Aitotó omí ús. Otánikaie: Kitáikiχ'p ómim? Kimáu-maisæmitapìnakuyiks? A'nistsiu-aie: Sá, nitsípiáχpì, ki nòχpsúists ásuyekàii. Nitáiakoxtoχpiaiu. A'n-niχ'kaie nímoχtsisàms. Otánikaie: Annaχkyótòmoχsit. Stámaχkaiiu. Omá nápiu ánistiu omík-si otánniks, káχkotaχkòspuailiχ'k.

would kill the fattest cows. His father-in-law would come to him. He then always said to him: Go on, old man, go and tell the women to come out, you can later eat of the entrails. And that old man would go home. He then always said to his daughters: You are wanted [by your husband] to stretch your hands out [to bring in the meat]. He then always said the same [as before] to his old woman.

Then it was a long time, that his son-in-law treated them that way. The youngest of his daughters was it, [that] used to feed them. She used to throw the round pieces of meat quickly at them. One morning that man said again: Come on, old man, let us go again and make noise with our feet. Then they started to that same place, where that man used to sit. They got there. He said again to his father-in-law: Go on, old man, run in again. The old man again drove the buffaloes up. [While] he was still walking in the buffalo-trail, he suddenly saw a big clot of blood. He feigned to fall by it. He pulled his arrows out [of the quiver]. He then put that clot of blood in [the quiver], and he put his arrows on top of it. He came to his son-in-law. He [the son-in-law] said to him: What were you doing over there? Why were you seen about during such a long time? He answered him: No, [I was not doing any-

Ostói stáinítapo okóai. A'ístox-
kimaie. Itsísanistsiu opitám: Ki-
pitáke, soíáutoka, kikáuχkoi. Otá-
nikaie: Aíáu, máχkaukoχtsok
úsi. A'nistsiuaie: Sá.' Kipitáke,
amóiaie katoyís. Nitoχkóniman.
Ki itsipím. Itsáutoyiu omí katoyísi.
A'nistsiu omí opitám: Annímis,
aχkítsoatai. Kísínuna aχkúnauo-
tòì. Omá kipitákeua itsápstsiaie.
Omím, otsítaupisàχpi, áiiksiksís-
tuyiu. Omí áχké itámsokoχtà-
saininai. Amóisk pokáiinai. Omá
nápiu ánistsiu opitám: Kipitáke,
apitsátapiksístsis. A'koχtsitapiop.
Omá kipitákeu otópitsótoaχsaie,
ánistsiu omí unnápin, saχkúma-
pis. Stámaksitsiuaie.

Ki omí ús ki otoχkémaiks
itótapotsiau. Omá nínau itóχtoyiu,
amóisk pokáiinai áuasainin. A'nis-
tsiu omí otsísoχkeman: Matúi-
sámis. Amóχk pokáuαχk saχkú-

thing wrong], I fell down, and
my arrows were spilled. I was
putting them away [in my quiver].
That's why I stayed a long time.
He said to him: Go home and
tell the women to come out. He
then went home. The old man
said to his daughters: You are
wanted to stretch your hands out
[to bring the meat].

He then went to his lodge.
He came near it. He said ahead
to his old woman: Old woman,
put the stone-pot in the fire,
you have got something to eat.
She answered him: How is that!
It must have been given to him
by his son-in-law. He said to
her: No. Old woman, here is a
clot of blood. I found it. And
he went in. He pulled that clot
of blood out [of the quiver]. He
said to his old woman: Make
haste with it, that we may eat
it. Our son-in-law might come.
That old woman put it in [the
pot]. That, which she used for
boiling, [that means: the pot]
got very hot. Something suddenly
cried from the water. Here was
a child. That old man said to
his old woman: Old woman,
throw him out. We shall live
by means of him. When the old
woman pulled him out, she said
to her old man, that it was a
boy. Then she wrapped him up.

And her son-in-law and his
wives came home with the pieces
of the carcasses. That man heard,
[that] here was a child crying.
He said to his youngest wife:

mapiuàsis, anisísau, inítaxsauaie, akékoānāsisaie, máksitaxsauaie. Itskipím omá akéu. A'nistsiu omí óm: Akékoāninai. Omá nínau itanístsiu omí omátokkeman: Omá nimátokkōmaitoau. Ksistóa nāxkátstapót. Tsánistāpsiuaie? Atsipíminai. Otánikaie: Akékoāninai. A'nistsiu omí, ótsítautopiχ'p: Amóksi nimátomaitoau. Ksistóa matúiszmis. Omá akéu stázmitsipim omím únni okóai. A'nistsiu omí oksísts: Tsánistāpsiua annái pokáuai? Annák áistatsiuaie, máxksksinoaxsaie. Otánik omí oksísts: Aíáu, ákatoχkoχkemìnai. Akékoāninai. Stázmaχkaiiu omá akéu. Omím otáipis, ánistsiu omí óm: Kikátokkoχkemi. Akékoāninai. A'niu omá nínau: O'mistsim kikapitsikinānoaists matóχkotok ánnāk kiksístoauāk, áχkoχtsitokopstai. Omá isoχkéman omí komóksisakò itsínoktom omístsi oχkíists. A'nistsiu oksísts: Amóis-siuaie, káχkakχosix'piχ'k.

Stámikòkò. Omái pokáuai ánistšiiχ'k omí oksísts: Amóksi mánistāmiks istaxkanáutsinòkit. Omák kitsímstāmatamátapinòkit. Omá kipitákeu stázmaχtoitāutsiniuaie. Nátsauχtsik nitótsiniuaie, itsíniaχpaipiínai. Otánikoaiauaie: Nitsikúnnots, nāχksísokik. A'nistsiuaie omá kipitákeu: Aíáu,

Go and see it. If this child is a boy, say to them [the old folks], that they kill him, [but] if it is a girl, that they wrap her up. That woman came back into the lodge. She said to her husband: It is a girl. That man said to his second wife: I don't believe that one. Go you also. What is it? She came back into the lodge. She said to him: It is a girl. He said to that one, he sat by [his eldest wife]: I don't believe these. Go you and see it. Then that woman went into her father's lodge. She said to her mother: What is that child? My husband wants to know what it is [literally: is thinking, that he may know it]. Her mother told her: Oh, he [my son-in-law] has got another wife. It is a girl. Then that woman went home. When she entered over there, she said to her husband: You got another wife. It is a girl. That man said: Go and give your old boiled bones to your mother, that she might make soup with them. The youngest wife put in a round piece of meat with the bones. She said to her mother: These are [the things], that you can boil.

Then night came. That child [Clot-of-blood] said to his mother. Hold me to all these lodge-poles. Begin holding me from the door-lodge-pole [that means: hold me first to the door-lodge-pole]. That old woman then held him to each one. [When] she held him to the last one, then he jumped

tsiki, ámokaie kistamó nitáioti-
mistakinan. Omí kómoksisaküi
stámoxktsekiχ'kitoyiaie. Otáni-
koaiauaie: Tsimá kináχkitáχkā-
kiχ'puau? Omá nápiu ánistsuaie:
A'ino amítóχts. Otánikaie: Sau-
umáisopuyinakus, ákitotoistoksis-
kímaup.

Stámsepiðmatapòiau. Omá ná-
piu ánistsiu oxkói: A'naie itáu-
piu ánnáχk kistamó. Otánik omí
oxkói: Kakó, anípstomaχkàt.
Omá nápiua itomáapsaskuyiu
amói einí. Autáutaisksisànai
omá maniká'piu. Paksíkoyiskeinin
itsínistsiu. Omí unnápm aitotóyin.
A'nistsuaie: Nápi, ánikakitaupit,
nistóa tákiitau. Ki omámaχks
nínauzm itsipúau. Stámotsim òχ-
psiists. Itsitápo omím maáχsi
okóai. Itániu: Anná ánnáχk ná-
piuaχk? Omí kipitáke otánik:
A'kaisámonatòyinai. A'nistsuaie:
A', ákaisámomatò. Kámaχtatáu-
momatapàup. Ki itsitápo omím,
otsítastoksiskímaχp. Omá nápiua
ánistsiu oxkói: Anákauk ánnáχk
nísa. Otánik omí oxkói: Sotám-
auyit. A'nistsuaie: Nitsíkstun-
noau kistamóa. Otánikaie: Pini-
kóput, kimátaksikiχ'tòkats. Otá-
niχ'p kisa, áitoχpokiapàipuyit.
Omík ús otáaistoχkòk. Otsítsà-
nik: Aié, kaχkstáyinomòki. Itsi-
pótanistsuaie: Aié, kaχkstáyino-
mòki. Itátsàpinàtsuaie omí oké-
kin. Otánikaie: Nitsáitapüu

down. They [the old folks] were
told by him: I am very hungry,
give me to eat. That old woman
said to him: Oh, my boy, your
brother-in-law over there is starv-
ing us. She then cooked a piece
of that round meat for him. He
said to them: Where do you
kill [animals]? That old man said
to him: Here, higher up the
river. He [Clot-of-blood] said to
him: Before daylight we shall
go and make noise with our feet.

Then they started in the night.
That old man said to his son:
Right here stays your brother-
in-law. His son told him: Go
on, run in. That old man again
drove the buffaloes up. They be-
gan to run by that young man.
He killed the fattest cow. His
old man came to him. He [Clot-
of-blood] said to him: Old man,
just sit there, I shall skin it.
And that [other] man [the son-
in-law] got up. He then took
his arrows. He went to the lodge
of his father-in-law. He said:
Where is that old man? The old
woman told him: It is a long
time, that he started. He said
to her: Yes, it is a long time,
that he started. I have a mind
to begin with you [that means:
to kill you first]. And he went
to the place, where he used to
make noise with his feet. That
old man said to his son: There
my son-in-law comes. His son
told him: Just eat [that means:
just go on eating of the breast-
fat]. He said to him: I am very

omám áuyiuæm. A'nistsiu omá nápiu oxkói: Nipúχpaipiit, áíkot-satò. Otánikaie: Kéka, matox-pókèpuyit. Omá nápiu itanístsiu omík úsik: Nitstsáitapiu omák áistanauαχkàuak. Otsítsisæskuna-kàk omí ús, otsímatayísitokaie. A'nistsiu omí oxkói: Aiá, naχk-sínauayísitoki, nipúχpaipiit. Kiχ-pítsítakotòyinai omí nínai. Ki omá Katoyísa itsipúχpaipiu. A'nistsiuaiæ: Hàié, áχksistsinika-takanistaistutoyíuatsiksaie niná-pim. Otsítanik omí ustanói: A', áuksistùòainai. Istatáinai: Kási-kipsketso. Omí Katoyís itsitápoχ-toòyinai. Otsitáuokai. Kénmamauk, otáiinikai.

much afraid of your brother-in-law. He said to him: Don't be afraid, he will do you no harm. What your son-in-law says, you must repeat right after him. His son-in-law came close to him. He [the old man] was told ahead by him [the son-in-law, who did not see Clot-of-blood, because he was concealed behind the carcase]: Aha, there is nobody to prevent me from killing you. He said back to him: Aha, there is nobody to prevent me from killing you. He teased him by eating that brisket. He [the son-in-law] said to him [the old man]: That one eating is living the last of his life. The old man said to his son: Jump up, he is very close. He [the son] said to him: Wait, talk back to him. The old man said to his son-in-law: He is living the last of his life, who is coming this way. He was shot at from a distance by his son-in-law, he was nearly hit by him. He said to his son: Help me, he might hit me, jump up. He [the son-in-law] was just about to get to the [old] man. And Clot-of-blood jumped up. He said to him [his brother-in-law]: Aha, it must be a long time, that he has treated my old man that way. He was told by his brother-in-law: Yes, he is treated badly [but only in fun]. He was thought [by me]: I just scare you for a while. Clot-of-blood walked towards him. He [his brother-in-law] was shot by him. There he was killed by him.

A'nistsiu Katoyís omí nápi: Ki, nápi, amóm máksiniuðm ksistápists sotámikakòtsit. Kísa otsinóksists atáminoksatot. Stám-
αχkaiiàu. A'nistsiu omí nápiu: A'uke, nápi, amóksi kokósiks taa kiná'χkakimmok? Otánikaie: Nitsítsainakstsim, ánnaiè nitáikimmokìnàn. Komóksisakuists nímoχtaismìpstauaiàkiokinàn. Omá Katoyísastámitsipimomímustamói okóai. A'nistsiu omí inákstsim: Kínnuna ki ksístununa nāχkā-nāχkatsatsisàu. Ki omíksi stíkiks stámaiaksìnitsiu. Itanistsiu omí unnapim ki opitám: A'nnomaie annóχk kokóau. Tská noχkoχtápitapiskoa? Otánikaiks: A'moχk amitoχtsk. A'nistsiuais: Apinák-wis nitákoχkàmitapaipisì.

O'mαχkauk. Stámitoto omím ikúnañim. A'ipiskinai. Kipitáuyis omím, otsítsipix'p. Otánikaiks: A'mom nínauyis, káχkitsipisì. Annóm nimótsipitakeix'pinan. A'nistsiuais: Sá, nimátoχtsikix'pa nínauyists, nitsípitaipokù. Otáiiisòkaiks. A'nistsiuais: Há, kitáipiskix'puau. Kimáukitspiaistamis-kokix'puàiiisks àkssis? Otánikaiks: Aíá, noχkoié, kimáumaisoχkanisks? Káχkoχtòki ámoksik kyáioiks. Άχkanáutsimiàu nāχkiksis-tapiists. A'nistsiuais: Tsánistap-àpitapìuais? Otánikaiks: Kyáioiau. Annóm matapiim màt-auáχsooyiau. A'nistsiuais: Niták-

Clot-of-blood said to the old man: And, old man, take only the choicest parts of this carcase. After a while be owner of your son-in-law's happy things. They then went home. He said to the old man: Now, old man, which of these your children pities you? He answered him: The youngest one, she is it, [that] pities us. She throws secretly of the round pieces of meat to us. Clot-of-blood then went into his brother-in-law's lodge. He said to the youngest: You must trouble yourself about [that means: take care of] our father and our mother. And then he killed those others. He said to his old man and his old woman: Here is now your lodge. Which way are there any people? They said to him: This way, higher up the river. He said to them: To-morrow I shall go higher up visiting.

There he went. He then got to those, who were camping [that means: to the main camp of the ancient Peigans]. They were corraling. The lodge, he went into, was an old-woman's-lodge. They [the old women] told him: That one is a man's-lodge, where you ought to go in. Here we are all old women. He said to them: No, I don't care for man's-lodges, I am an old-woman's-child. They fed him. He said to them: How is that? You are corraling. Why do you give me then to eat [meat] with round fat [fat of the guts]? They told him: Oh,

àuàki kaiskaniáutunis. Panáua-misòk. Itámsokaniìχ'k: Annóm matápiu, kaχkitápaiksima, aká'χ-tuitsiu omí piskáni. Omíksi kipitákeks stámamisoiau. Kénnyàukinai omí oxkóai Katoyís. Kanáitapiua itomátapinòtau. Omá Katoyísa istaχkanáutsinai ánnimàukin ínitsiu. Itomátapiitsuaie. Omíksi kipitákeks otánik: Kyaiáu, mátoχpsauaiàkatotoa omíksim kyáioiks. A'nistsiuais: Kímaukais? Otánikaiks: Nitápatšimai osákiks amóm máksiniuàm. A'nistsiuais: A'nni stáupik. Mátàk-itsiχ'pa, kaχkótomòki amóksi osákiks.

Otánik omíksi kipitákeks: O'míkskàuki anníksisk kyáioisk. A'nistsiuais: Pinápitsiχ'tak. Omí kyáiopokài itápasapín omístsisk átsinnaiísts. Itányomistsìmin. Aitotóyinai. A'nistsiuais. A', kítaiak-sikìχ'pa? Kímaukstamitàutsipuyíks anníksi osákiks? Otánikaie: Níksista nitánik, náχkotomòipiksistaχs amóksisk osákisk. Omá Katoyísa itsitápoaie ki itsipískskuaie. Stámistàpachkyàpasainikàiyiu. Omá kyáio ánistsiu

my son, why do you say [that] aloud? These bears might hear you. They take all the choicest parts. He said to them: What kind of people are they? They told him: They are bears. They take the wives of the people here away by force. He said to them: I shall go and lead the buffalo in the morning. Go early on high [to the bank]. He then [in the morning] said aloud: People here, you might go and touch [the buffalo, you want, with your arrows], the corral is full. The old women then went up. There he was, their son Clot-of-blood. All the people began to skin. Clot-of-blood killed the fattest one. He began to skin it. He was told by the old women: Alas, those bears will not fail to come. He said to them: Why did you say [that]? They told him: I should be sorry to lose the back-fat of this carcass. He said to them: Sit there. There will be none, that will take this back-fat away from you.

The old women said to him: There they are, those bears. He said to them: Don't think about it. That bear-cub [that was coming] looked about for those pieces of fat. He would bite them down. He [the cub] came to him [Clot-of-blood]. He [Clot-of-blood] said to him [the cub]: Yes, what are you going to do? Why do you just stand by those pieces of back-fat? He answered him: My mother told me, that I should

oksists: A'nnaié nínau. Nitáukàko-toaii omíksi osákiks, nitsitsipisks-kyòk. Otánik omí únni: Istápi-pyokinan, nistói naká'χkatsitsipisksyòki. Omíksi kipitákeks ánistisiau oχkóai: Anníksi káukyau, áukanauaistoiu. Omá ski'ma itápaisaipiù. Omí ómi apátóχtsikàukinai. Mátaisaipiin. Omá Katoyísa itàpipotskóaiks. Omí ski'mi stámotomitàpuχpaipiù. Itáisimiuaié. Ki omí nápim mátsitsitàpuχpaipiù. Ki áiaksìnitsiuaiks. Itanístsiu omíksi kipitákeks: Okí, aχkúnaxkaiòp. Stámitapipiuaiks moyists. A'nistsiuaiks: Tsimá okóauai omíksi kyáioiks? Otánikaiks: O'mim tátsikaxtsim iχkyáiekokàupim. Itsitsípimiuaié. Sákiàupii stsíkiks kyáioiks. Itanístsiuaiks: Místapsáksik. O-tsítsksoχpaipiisaiks, itáisimiuaié. Omí tukskázminai mátsisimiuats. A'nistsiuaie: A'káχtsitsistapáχkyaiòskáχpi. A'nistsiuaie opitámiks: A'nnomaie kokóauau. An-nóm matápiu itanístsiu: Púχsapuk, kitoχkénauiaks kaχkitsáipiauii.

Osótəmstunnòk annóm matápi, otsínitaxsi amóksi kyáioiks. A'nistsiu omíksi kipitákeks: Tská

gather up these pieces of back-fat. Clot-of-blood went to him and cut him across the face. He just was crying, while running home. That bear said to his mother: There is a man. [When] I was about to take those pieces of fat, he cut me across the face. His father told him: Take us over there, he may cut *me* across the face. The old women said to their son: 'Those are coming, they all are coming. That she-bear went stretching. Her husband was coming behind. He [too] went stretching. Clot-of-blood went back to them. He first jumped to the she-bear. He stabbed her. And he made another jump to the he-bear. And he killed both of them. He said to those old women: Come on, let us go home. He just took them over to the lodges. He said to them: Which is the lodge of those bears? They told him: Over there in the centre is a bear-painted lodge. They entered it. Some other bears still sat there. He said to them: Go out. When they jumped out by him, he stabbed them. He did not stab only one. He said to him: There can be more bears from you in the future [I won't kill you]. He said to his old women: Here is your lodge [the bear-painted lodge]. He said to the people here: Come here, that you take your wives out.

Then the people here were afraid of him, after he had killed these bears. He said to those

nâχkátotχtápoyiskòà? Otánikaiks: Ki ámom amitoχts. Stámatomata-pò. A'íkoko, itsítspiuò moyists. Omím kipitáuyis, stámatsitsipim. Otánik omíksi kipitákeks: Maniká'pi, tsákanistápapauàuaχkaχpa? A'moistsim nínauyisi makóχkitsipis. A'nistsiuais: Nitápaipisii. Nitsípitaipokài, nimátsitaipiχ'p nínauyists. Otáuotoχtòkaiks, omáχksoyis. A'nistsiuais: A', kitáipiskiχ'puau. Kímaukitspiaistamiskòkiχ'puaiisks ækssis? Ki otánikaiks: Aiáu, maniká'pi, káχkstæmoχtòki ámoksik isték-sinaikokàiksik. A'itsiniotsimiàu átsinnañists. A'nistsiuais: Ksiskæniáutunis nitákàuàki. Nitsípautòk. Stámotauàkiu. Amóm matápiu stámatotχkanitàntom omí piskán. A'nniksauki opitámiks. Matotsínnaiinai omím, otæχkstán. Stámaiitsuaie. A'nistsiu omíksi opitámiks: Osákiksáχksikakòtoaii, ki áχkitatχkaiòp. Itanápatsimiàiks omím mæksinim. A'nistsiuais: Atáminoksatòk anníksisk istéksinaikokàiksk otsinóksoaists. Stámoioiau.

Otáiksistsisok opitámiks, ánistiuais: Tàkoksisoátau ómæχksistseksinàikoän. Stámitsipimaie

old women: Which way are there any more lodges? They told him: And here, higher up the river. He then started to go. It was night, [when] he went among the lodges. There was an old-woman's-lodge, he then entered it. The old women said to him: Young man, which way are you travelling? He ought to go into the man's-lodges. He said to them: I am visiting about. I am an old-woman's-child, I don't go into man's-lodges. They put [pieces of meat] by him, that he might eat. He said to them: Yes, you are corraling. Why do you give me then to eat [meat] with round fat [fat of the guts]? And they said to him: Oh, young man, the owners of the snake-painted lodge might hear you. They take all the fat pieces. He said to them: I shall go and lead the buffalo in the morning. Come early. Then he went out to lead the buffalo. Then all this people came to that corral. There were his old women. That one, that he killed, was fat again. Then he skinned it. He said to his old women: Let us only take the back-fat, and let us go home. Then they were sorry to lose the carcase. He said to them: After a while you must own the happy things of the owners of the snake-painted lodge. Then they went home.

After his old women had fed him, he said to them: I shall visit the Big-snake-man. He just

omí moyís. Akimóχts stámitakau-
piu. Amóksi akéyi itoχkánaupii.
Otánikaiks: Aíáu, aχkúnauaipo-
kakiu annám nínauam — kí-
mauksipískis? áinitsiu matápiks —
miskátsáksist. A'nistsiuais: Sá,
nimátaksaksp. Omím akimóχtsim
itomóitsiin omím omáχkástseksi-
nàinaí. Ki omím mí'niksistsikì-
mistàn stámotsim. Omím ksistsi-
kímistàn itsímatomaie. Omí oto-
ánni iχ'tsitsíksiskaχkoyuaie. A'-
nistsiuais: Kúnauksiniòkaχks?
Kaχkitsápitsim. Itsipókakìnai. So-
támoχpistápsistsoyìnai. Ki amóksi
stsíkiks itáχkánaipokakì. A'nis-
tsiuais: Há, ánni kitaiáksinikiχ'-
kàspi. Nítsipaiksikyochaíakìnai. Ki
omí apáuki iχ'tsitsíkáχkòkiuaie.
Ki omíksi stsíkiks itáχtáikáχkò-
kiu. Túksam sáistáχkapìn.
A'niu: A'nnaxk tsístapáistseksi-
naskoχs. Ki itanístsiu amóm ma-
tápi: Púχsapuk, kitoχkémauaiks
kaχkitsáipiauaii.

Omíksi opitámiks aipistsípiu.
A'nistsiuais: A'nnomaie kokóau.
Tská mátoyiskò? Otánikaiks: Ki
ámoχk. A'nistsiuais: Nitákatsi-
pisi apinákwis. Otánikaiks: A'-
nistsaki koχtókis. A'nnamánàχ-
kaie A'isinokòpiu. Nímistsk pináχ-
tápátsis, kitáksinokòpak. Námistsk

entered that lodge. At the upper
end he sat down. These women all
sat there [not the old women, but
women, who had been made cap-
tives by the snake]. They said to
him: Oh, before that man wakes
up — why did you come in?
he kills people — you had better
go out. He said to them: No,
I shall not go out. That very
big snake lay coiled in the upper
part. And he [Clot-of-blood] then
took the berry-flavoured water
[that was standing there]. He
drunk that flavoured water. He
stuck him [the Big-snake-man]
with his knife. He said to him:
Why do you sleep? You had
better fill your pipe. He then
woke up. He immediately rattled.
And these others all woke up.
He [Clot-of-blood] said to him:
Oh, [when you do] like that,
you are acting, as if you wanted
to fight. He [the snake] stuck
his head high up. And he [Clot-
of-blood] cut his head off with
the flint-knife [he had]. And he
cut the head off of each of those
others. One crawled out. He
[Clot-of-blood] said: From that
one more snakes will come. And
he said to this people: Come
here, that you take your wives out.

He brought his old women in
[into the snake-painted lodge].
He said to them: Here is your
lodge. Where are more lodges?
He was told by them: And this
way. He said to them: I shall
go visiting to-morrow. They told
him. There is [a reason, to have]

tápàtsis. Stámomatapò. A'ístàχ-
kim. Itstáu: Nitáksikiχ'tòkaχ-
tautsini. Nímistsi nitákoχto. Má-
tomaisəmòats, itóχtoyuaie, otá'χ-
kumsaie. Itáikipaitapàumomaχ-
kauaie. A'ístàχkoyuaie. Itsinim
maáuiai. Itsítapuçpaipìuaie. Otáit-
tsipstàipuyisaie, itsinóyiu amóksi
kanáitapii. Stsíks ékainì, kèn-
níksi sákiaitapii. A'nistsiuais: A'-
ksipæskauop. A'moksaχks aχkáu-
mainitàyii. A'kainim, spóχtsimaie
úskitsipàχpinai omí A'isinokòpi.
Itáksikimanatòm omí apáuk. A'nis-
tsiu: A'uke, kətáukotsipuàua.
Namóχkoχtsipàpauχkyàχs. Stám-
ankamòtspuχpàipiiiχ'k. Má-
tsisəmòa itsítòtatsìnisiu úskitsipàχ-
pi omí A'isinokòpi. Aχpekítsai
itsítoksisinim. Kénnyaie iχ'tái-
saksiau. Stámitapòiau amóistsi
moyists. A'nistsiau matápi: Stá-
pók ənnáχk A'isinokòpiuachk,
kitsitapímoais kaχkitsáipiauaii.
Nikáinitau.

Omíksim kipitákeyi itsipím.
A'íksistsoyiu, ánistiuais: Nitáp-
aipisi. Tsimá noχkátoyisko? Otá-
nikaiks: A'moχk pinápoχtsk.
A'nnistsáki koχtókis. A'manàχ-
kaie akéu, áisotsikàu. Pinitápot,

your ear [open]. There is the
Inhaler. Don't go by him on the
westside, he will suck you in.
Go by him on the eastside. He
then went. He got close. He
thought: I shall wonder what he
will do to me. I shall go on the
westside. It was not yet a long
while, [when] he heard, that he
grunted. He feigned to be sucked
in by the wind. He got near
him. He saw his mouth. He
jumped in into it. When he was
standing inside, he saw all the
persons [the being had inhaled].
Some were dead, and others were
still alive. He said to them: We
shall dance. These here [meaning:
you] must be crazy [not knowing
the way to get out]. He had
seen, [that] there high up was
the heart of the Inhaler. He put
on that flint-knife as a top-knot.
He said to them: Come on, you
that can, get up. Just from where
you lie, shake your head. He
just jumped straight up. It was
not long, [before] the heart of
the Inhaler fell on top of them.
He cut [a hole] between his ribs.
There was [the opening], [where]
they went out. Then they went
to these lodges. They said to the
people: Go over there to that
Inhaler, that you may take your
kinsmen out. I have killed him.

He went in to those old wo-
men. [After] he had eaten, he
said to them: I am visiting.
Where are there more lodges?
He was told by them: This way,
lower down [the river]. There is

imakáuanistsènikì: Púχsaput, áχ-
kipitoχpòksotsikauop. A'initiu
áke matápiks. Stámatomatapò.
Itámsoksinoyiu omí aké. Otánika-
aie: Maniká'pi, kipipúχsaput,
áχkitoχpòksotsikauop. A'nistsiu-
aie: Sá, nitáuno. Otánikaie:
Mátaksisámòats. Nánauaitapòaie.
A'nistsiaie: Ksistóa matómso-
tsikat, kitákitsino. Otáumatàpoχ-
piisaie, itsátapiksim otoánni apáu-
ki. Itsíkáχkapikim omí apís. Omá
akéu stámitsuiáχpiu omím áuata-
koyiu. Itsínitsiaie.

Stámatoχtò. Itámsokàtsinoyiu
omí maniká'piim. Otánikaie: Napí,
áχkunìkìpsìtsimòtsèiop. A'nistsiu-
aie: A'. A'kainim omík apáuk,
anatsáíχ'tsiu. Otápatapìksistsìsau,
itsitsímìkskìnìmiaie. Stámatàsini-
tsiu.

Stámatoχto. Omím itsinóyiu
akéinai. Otánikaie: Omáie mani-
ká'pi, kipipúχsaput, àχkìtsisiná-
keiop. A'nistsiu: A'. Otánikaie:
O'mi istsipuyít. Amói nā'χpokuna
pitákitapàpìksistau. A'nistsiaie:
Sá, nistóa nitákotòmapìksistau.
Kénnyauk otsìstsitsauapìksistaχ-
saie, sotámìkspìuaie. Stáminìnai.
Itskó omístsi moyísts. Omíksi opi-
támìks mátsitsipìm. A'nistsiaiks:

[a reason, to have] your ear
[open]. Over there is a woman,
she slides. Don't go there, even
if she says to you: Come here,
let us slide together for a while.
That woman kills people. He then
started. He suddenly saw that
woman. She said to him: Young
man, come here for a while, let
us slide together. He said to her:
No, I am in a hurry. She told him:
It won't be long. He went finally.
He said to her: You must slide
first, I shall see you. As she
started to slide, he threw out
his flint-knife. He cut that rope.
That woman just fell down there
into a whirlpool [where she im-
mediately was torn to pieces by
fishes]. He killed her.

He then went. He suddenly
saw again [a person, this time
it was] a young man. He was
told by him: Partner, let us
wrestle for a while. He said to
him: Yes. He had seen there a
flint-knife, it was sticking out a
little. When they scuffled, he
[Clot-of-blood] threw him on his
back against it. He then killed
him.

He then went. He saw there a
woman. She said to him: Young
man over there, come here for
a while, let us play at „Sioux-
women”. He said to her: Yes.
She told him: Stand over there.
I shall throw my ball [that I
have] here [in my hand] over
[to you]. He said to her: No, I
shall throw it first. And then,
when he threw it first, he just

Kipitáuansòyiuaki, nikáumotsaiiau anníksisk kitáuksistotàukiks. Annók nitákæmskàpo. Omyáie maniká'piinai. Stámoχpokòmiu.

Amiskápoχtsk stámoχtoiau. A'isæmòiau, itsitòtoiau omím ómæχkàumæχsikimiu. Stámitsá'piau. Otánik omí otákài: Napí, amóm ómæχsikimi íkstùnàtùpiu. Itapísko. A'nnomaie nimátsitakáχkùiniχ'pinan. A'nistsiuaie: O'mi áisiksinatsiù, aχkùnitapau. Stám-ipuànyau. A'itotòiauaie. Otánik omí otákài: Napí, amók itáiχ'tsiuak A'skstakìua omikksáuauat-skòs. A'momaie otsinán amóm ómæχsikimi. Otánikaie: Napí, nitáksinitàu, kitúm maukoàinikoài. Omí otoánnia apáu ki íχ'tsitsík-siskaχkoyiuaie. Itomátapskapìnai. Ikyáiaisòdinai. A'nistsiu omí otákài: Nitákoχpokisoò. Annók annó sotámitaupit. A'isàtsit, amói áχkéyi aumáχksikimskàs, kénnyaie nitáinik, ki itsitapót ómi nitúmmoi. A'nyiaie stáupit. Kitáksiniχ'p spóχtsim soksistsíkuyi, Ksistsikúma nitáiakspunmok. A'k-opitsápiksisstsiu amóisk nitsínikisk. Ki amóm ómæχsikimim akatánnitápiksim. Máatakataiáχ-keuasiuats. Kénnimaie atámoχ-takaìt.

smashed her head. She then died. He went back to those lodges. He went in again to his old women. He said to them: Old women, warmed by fire, I killed all those, that treated you badly. Now I shall go south. There was a young man. He [Clot-of-blood] then went with him.

Then they went south. They were [going] a long time, then they came to a big lake. Then they sat by the shore. He was told by his partner: Partner, this lake is very dangerous. There are people in it. Here is another place, where many of us have died. He [Clot-of-blood] said to him: Over there it looks black, let us go there. Then they got up. They went to him [the being that was looking black]. He was told by his partner: Partner, you must not stir this one, lying there, the Blood-sucker. This is his, this lake. He told him [his partner]: Partner, I shall kill him, because he kills you [that means: your people]. He touched him with his flint-knife. He then started to crawl. It was a long time, before he got into the water. He [Clot-of-blood] said to his partner: I shall go into the water with him. Just stay now here. Look, when this water turns to blood, then I am killed, and then you must go to that hill. Stay there. You will see a cloud in the skies, [a sign that] the Thunder will help me. He will throw this one, that killed

Omá maniká'piu stámitsá'piu. Amói áχkéyi áutámsòksinim, omí tátsikáχtsim otsitáspiχ'tsis. A'ístámsisksinim: Nitákàua imáitskamiu annúisk suiétapiisk. A'íiksisámoau, itámsòksinim amói áχké otómáχksikinskàni. Sotámsisksinim: Nitákàua áinitau. Itsitapó omí nitúmmoí. Stámitáupiaie. Itspsápiu. Itsinim omím soksisitákui. Itámsokaipapùmmmin Ksistsikúma. Mátsisámoa, itsipápum ki itáχkúmiu Ksistsikúma. Itámsòksinim amóm ómáχksikimiim tátsikáχts anní ómáχkasiksinàtsiu, otspsátsis. Námists stámitsitskoχkítapitsiχ'p, ki amóm ómáχksikimiui stámsauatáχkèuasiu. Itsitápsodaie, tsimáie otákai. Áχkúists kákitaiχ'tsii. Sotámaxkaiiu, ki ánnaxkaie áistámatstoχkatòm pitséksinaikokàupists ki kyáieko-kàupists.

Nitóaxkawk iχ'tsáuatsitsiu omáχksistseksinaiks annóm ksaxkúyi ki kyáioiks. Mistákists itapípsin, omí Katoyísa otsikamótsaie. Initsíu A'ísinokòpii, A'ístsimotsèyi, ki A'ísotsikaii. Ki ánetòyi imitáiks.

me, out [of the water]. And he will scatter this lake. It will never be water again. Then you must go from there.

That young man then sat down. Then he would see, that this water rose high, there in the middle. He then would know: My partner is still fighting that person of the water. After a very long time he then saw, that this water was turning to blood [literally: the turning-to-blood of this water]. Then he knew: My partner is killed. He went to that hill. He then sat there. He looked up. He saw there a cloud. Then the Thunder began to throw lightning. After a short while there was lightning, and the Thunder clattered. Then he saw, that there was a big black thing in the middle of this lake, that rose up high. He [the Thunder] then threw it east, right on the prairie, and this lake was then no water any more. Then he went in [into the place where there had been a lake], where his partner was. His bones were just there. He then went home, and it is he, [who] showed the snake-lodges and bear-lodges [that means: who showed the way of arranging and painting them].

He [Clot-of-blood] is the same one, [that caused, that] there are no rattle-snakes [literally: big snakes] and bears in this country. They fled to the mountains, those that Clot-of-blood let live. He killed the Inhaler, the

Wrestler, and the Slider. And the dogs have separated [that means: the story is at an end].

[Cf. G. B. GRINNELL, *Black-foot lodge tales*, London 1893, pp. 29 sqq.; C. WISSLER—D. C. DUVALL, *Mythology of the Black-foot Indians*, New York 1908, pp. 53 sqq.; S. R. RIGGS, *Dakota grammar, texts, and ethnography*, Washington 1893, pp. 101 sqq. For the incident of the Inhaler cf. W. MATTHEWS, *Ethnography and philology of the Hidatsa Indians*, Washington 1877, pp. 67 sq.; J. O. DORSÆY, *The Cegiha language*, Washington 1890, p. 31; S. R. RIGGS, *op. c.*, p. 91].

Scar-face.

Ikiwókunaiiu ákai-Pekàni. Omá nínaipokàiiχ'k akéu mátaiòmiiχ'kats. Aukiwemman. Aipáutsiu. Omá maniká'piiχ'k ix'pauákskiu. A'nistau Páie. A'nistsiu omí ótà-kem: Omák akékoānàk anistsís, nákoχkoχkèmatau. A'nistsiu omá akékoān: Ní'sa kitáuanik, kákoχkitòmiiχ'piχ'k. Otánikaie: Taká kí'sa? Páieua, otánikaie. Nimá-tsipàutsimaua kí'sa. Anistsís: A'nmi otoχpauákskisini aisauátsinakùs, nitákitsitòm. Omá akékoān itαχ-káiiu. A'uasainiu. Otánik ó'si: Kimáukauasàinisks? A'nistsiuai: Nímoχtstuyis, nitániiχ'p omák akéuàk. A'uaniu: Aisauátsinakùs kitákskisini, ákitsitòm.

All ancient Peigans were camped [in a circle]. There was a chief's child, a woman, [that] would not marry. Everybody wanted to marry her. She refused [all of them]. There was a young man, [who] had a ridge-scar on his face. He was called Scar-face [literally: Ridge]. He said to his younger sister: Tell that girl, that I want to marry her. She said to that girl: My elder brother tells you, that you should marry him. She said to her: Who is your elder brother? Scar-face, she was told by [the younger sister]. [The chief's daughter said to her:] I don't refuse your elder brother. Tell him: When his scar is seen

Stázinistapò omá Páieua Natósi
 ómaxtapàutamiskapi. Iχ' tapò.
 A' iñksisæmo itsitótò omím kipitá-
 ákeim. Otánikaie: A' χsa kínoχt-
 àpauàuaχkaχp? A' nistsiuaiē:
 A' moi nitáksksini nimoχtápo.
 Otánikaie: Nimátsksiniχ' pàts.
 O' mi á'tskuinatsi. Místaputamì-
 nasoχtsi ánnainaiē kipitákeu. A' χ-
 ksikæmsksinimaie. Natsikísts ámois-
 tsiañki, istisístakàkitau. Aitótøyè-
 niki, iskoχkístotau. Stámatoma-
 tapò.

Aitotóaiē. Itsáutsim omístsi
 atsikísts. Itskóiaists. Otánik omí
 kipitáke: A' χsa kínoχtápauàuaχ-
 kaχp? A' nistsiuaiē: A' moi nit-
 áksksini. Otánikaie: O' mi á'tskui-
 natsiñ. Místaputamìnasoχtsi ánnai-
 maiē kipitákeu. Aχksikámsksinim
 kitáksksin. Natsikísts istisístakàkit.
 Aitótøyèniki, kàkskoχtótam. Stám-
 atsitotò omím kipitákeima. Stám-
 atsautsim matsikísts. Mat-
 skóiaists. Otánik omí kipitákeyi:
 'Tsá kanistápapauàuaχkaχp? A'-
 nistsiuaiē: A' moi nitáksksini ni-
 moχtápo. Otánikaie: Nimátsksi-
 niχ' pàts. O' mi á'tskuinàtsi. Mís-
 taputamìnasoχtsi ánnainaiē kipit-
 ákeu. Kitákanik, káχkitapòχpi.
 A'ksksinim akoχkótaitsimì anní

no more, I shall marry [him].
 That girl went home. She wept.
 Her elder brother said to her:
 Why do you weep? She said to
 him: I am ashamed of what that
 woman said to me. She says:
 When your scar is seen no more,
 she will marry [you].

Then Scar-face went to where
 the Sun rises. He went that way.
 After a very long time he came
 to an old woman. She said to
 him: What do you walk for?
 He said to her: I am going for
 this my scar. She told him: I
 don't know it. Over there it looks
 blue [a mountain-ridge]. Down
 on the other side of it lives an
 old woman. Perhaps she will know
 it. Here are my moccasins, stick
 your feet in them. When you
 arrive, put them with the fore-
 ends back. Then he started to go.

He arrived. He put off those
 moccasins. They went back [to
 their owner]. That old woman
 said to him: What do you walk
 for? He said to her: For this
 my scar. She told him: Over
 there it looks blue. Down on the
 other side of it lives an old wo-
 man. Perhaps she knows your
 scar [how to get rid of it]. Put
 your feet in my moccasins. When
 you arrive, put them back [with
 the fore-ends behind]. Then he
 came to that old woman. Then
 he pulled off his moccasins. They
 went back. That old woman said
 to him: What do you travel about
 for? He said to her: I am going
 for this my scar. She told him:

kitáksksini. Natsikists istsístakà-
kit. Aitótoyènikì, iskoχkístotau.
Mátsitomatò.

Aitotóaiē. Itsáutsim matsikists.
Matskóiaists. Otánikaie: Noχkoie,
tsá kanistápapauàuaχkaχp? A'nis-
tsiuaie: A'moi nitáksksini nimoχ-
tápo. Otánikaie: A', nimátsksi-
niχ'pàts. Kitákanisto, káχkita-
poχpi. A'nuachkaie isksinímaie.
Aikókus istomatót. O'mi á'tskui-
natsi. Místaputamínasoχtsi amát-
sepitòtot. A'nnim anníχ'kaie áχ-
kén. Aitótòènikì amó isoóχtsi,
spátsikuyi istataniótsit. A'nnimaie
istsápiχ'tsit, kaáyui kaksáιχ'tsis.
Iiksíksistuyi. O'máχkaiksistsikù-
yi kitákitaíχ'ts. A'nnimaiē ito-
kóyiu Natósiu Autakúsi itáutαχ-
kaíu. Ksiskániáutunis oχkói
itásaksìn. Ainoánikì, istsipuáut.
Kitákanik, káχkanistsitapiiχ'pi.

A'kapinàku itsinóyiu omím
maniká'pi. Otánikaie: Napí, ómim
áχkunitapauop, kitákitsiksisàto.
Nínna autámákomàtapò. A'ista-
pòyinaí, itsitsípimiau omím okóai.
Ki omá Natósi aitotó. A'nistsin
otoχkéman: Mómaítapìmiu. Otá-

I don't know it. Over there it
looks blue. Down on the other
side of it lives an old woman.
She will tell you, where you can
go. She will know, [what] can
mend your scar. Put on my
moccasins. When you arrive, put
them with the fore-ends back.
He started again.

He arrived. He put off the
moccasins. They went back. She
[the old woman to whom he came]
said to him: My son, what do
you travel about for? He said to
her: I am going for this my scar.
She told him: Yes, I don't know
it. I shall tell you, where you
can go. That one knows it. Go
on, when it is night. Over there
it looks blue. Try to get down
on the other side of it during
the night. There is a lake. When
you arrive at the shore, then you
must dig the sand. There you
must lie in [that means: in the
hole you have dug], [so] that
you are sticking out with your
mouth. It is very hot. The whole
day you will lie. There the Sun
has a lodge. In the evening he
comes home. In the morning his
son [the Morning-star, Ipisóαχs]
comes out. When you see him,
then get up. He will tell you,
how you can live.

It was nearly morning, [when]
he saw that young man [the
Morning-star]. He was told by
him: Partner, let us go there,
I shall hide you. My father will
soon go [round the world]. [Af-
ter] he [the Sun] went, they

nikaie: O'nimaie anná koxkóa otákàu. Otánikaie: Há, nitánis-tau máχkstatakàatskàni. Amatósimàt. Ki itamátòsimàn. A'nistsiu otoχkéman: Kénnyaie, znsákappuxs noχkóa. A'nistsiu: Noχkoie, mokákit, kitákàu áinitai otákàiks.

A'isamo omí otákài otánik: Napí, ómiχ'k áχkunaχtápauà-axkau ómim ómαχsikimi. Aito-tóiau, otsitoakokòaiiau sékæmi. A'nistsiu otákài: O'tsimotát, nimátaksikix'p. Mistsis itótsim. Nisoyími itóχsiniu omíksi sékæmiks. Omí otákài áutsipiksìn. U'nni otánik: Kitánisto, káχkstatakàatskàni. Itáinitàiau. A'nistsiu: Nitákitapò ómi nitúnmoi. Nimátstaxp, nitákàu aχksinitàχs. Itsitápoaie. Itsinóyiu otákài. Otánikaie: Napí, nisoyímiks nitsínitai, anníksisk kitáuksistotoki. Otánikaie: A`χkaχkápiainks. Otáiaστοχkísau, itsisó omá maniká'piu. A'nistsiu únni: Nisoyímiks initsíu. Itsápitaχsìn. Omí únni otánikaie: Kitákàua akáinauàsiu.

entered his [the Sun's] lodge. And then the Sun came again. He said to his wife: It smells human. He was told by her: Over there is [concealed] that one, your son's partner. He said to her: Ah, I told him, that he should never get a partner [any more]. Make incense. And she made incense. He said to his wife: That's enough, let my son [Scar-face] come out. He told him: My son, be prudent. Your friend's partners are killed.

It was a long time, [before] he [Scar-face] was told by his partner: Partner, let us travel that way, to that big lake. [When] they came there, they were chased by a crane. He [Scar-face] said to his partner: Run away, I shall not be harmed. He took a stick. He killed four of those cranes. His partner got home. His father said to him: I told you, that you should never have a partner [any more]. They are killed. He said to him: I shall go over there on the hill. I don't think, that my partner is killed. He went [over there]. He saw his partner. He was told by him: Partner, I have killed four [of them], that treated you badly [killing your partners]. He [Morning-star] told him: Let us take them home. When they came near [the Sun's lodge]; that young man [Morning-star] went ahead. He said to his father: He has killed four [of them]. He [the Sun] praised him. He [Morning-

A'isamò omá Páieuà otánik omí Natósi: Noχkoié, áχsa kí-moχtápoxp? A'nistsiuaie: Akéu nitaimàu. Nitánik: A'kis anní kitáksksini, áiitsiniχ'kàs, niták-itsitòm. Otánikaie: A', nitáko-kòtatsiχ'p. Omí opitán ánistsiu: Nisoái iχ'tsiskòkit. Nitákitàpisto-tòau koχkúnun. Stámisoòyi iχ'tsiskànists. A'nistsiu omíksi oχ-kóiks: A'mom ákitsìpiop. Omí sóatsis iχ'tsitáisùmmoyiuaie Páie. A'nistsiu opitám: 'Táa koχkóa? Otánikaie: A'mauk. A'nistsiuaie: Kitsémæni. Matstsíkim átsitsipì-miau. Matsitsúmmoyiuaie. A'nistsiu: A'uke, táa koχkóa? Otánikaie: A'mauk. A'nistsiuaie: Kitsémæni. Matstsíkim átsitsipì-miau. Mátsitaisùmmoyiu Páie. Matánistsiu opitámi: 'Táa koχkóa? Otánikaie: A'mauk. A'nistsiuaie: Kitsémæni. Matstsíkim átsitsipì-miau. A'iekàkimau, otsúmmaxs oχkói. A'iksuó. A'nistsiu opitám: 'Táa koχkóa? Otánikaie: A'mauk. A'nistsiuaie: Kikáipαχtsàn „A'mauk”. Annáχk koχkóa, ámauk Pαχtsópisòαχs.

star] was told by his father: Your friend has become a chief.

After a long time Scar-face was told by the Sun: My son, what did you travel for? He said to him: I asked a woman to marry [me]. I was told by her: When your scar heals, when it is all gone, I shall marry [you]. He [the Sun] told him: Yes, I can mend it. He said to his old woman [his wife]: Make four sweat-lodges for me. I shall mend our son [Scar-face]. There were four sweat-lodges. He told his sons [that means: his son and his son's partner Scar-face]: We shall go into this [sweat-lodge]. He rubbed Scar-face with an eagle-tail-feather. He said to his old woman: Which [of the two] is your son? She told him: This one. He said to her: You are right. They entered the second sweat-lodge. He rubbed him again. He said to her: Look here, which is your son? She told him: This one. He said to her: You are right. They entered another [sweat-lodge]. He rubbed Scar-face again. He said again to his old woman: Which is your son? She told him: This one. He said to her: You are right. They entered another [sweat-lodge]. He tried hard to rub [literally: that he rubs] his son [Scar-face]. He [the Sun] [now] stopped [rubbing]. He said to his old woman: Which is your son? She told him: This one. He said to her: You said wrong „This one”. This son

Ki áisæmò Pæχtsópisòæχs ánis-
tsiu otákai: Nitákaχkai. Otánik-
aie: A'moiàuk nitsíkiatsis. Ki
omí nápi otánik: A'moiàuk matá-
piua nitáiakokoχkùyiχ'pi, ányaie
áiakauànistsiu. Otánik omí kipit-
áke: A'moiàuk naiáiu, notsám-
moka`n, númnatsis. Nepúsi àkoχ-
táukau. A'istæmátsis kitsíχ'kauau.
Ki ányaie kanistoχkòtoχpinan.
Otánik omí otákai: Napí, ákita-
pauop ómim áukskaie, kitákitsi-
nèpot. Aitotóeniki kitáuaχsini,
noχkoχkókit ænnáχk akéuaχk.
Amói nitsíkiatsis kitákoχtaiki.
A'kitsitautò ænnáχk akéuaχk.
A'moi àsipís istúiatapíksist. Anít:
Napí, ænnaχkauk kitoχkéman.
A'nistsiuaie: A'. Otánik otákai:
Nápistsàkit. A'utāχkoàiniki ksáχ-
kuma, istápit. Itomátapinisò.
Aitotóaie annó ksáχkum. Omí
nitúmμο itoχkítaupiu. Moyísts
mátsipix'tsiu.

Itsinoáu. Omá nínuu amóm

of yours [not your own boy, but
Scar-face], this [will be called]
False-Morning-star.

And after a long time False-
Morning-star said to his partner:
I shall go home. He was told
by him: Here is my whistle. And
he was told by the old man [the
Sun]: What the people will give
to me hereafter, they will do it
this way [the Sun says this after
having shown to the young man
how to make incense and to per-
form the sacrifice]. He was told
by the old woman: Here is my
cloak [of elk-skin], my hat, [and]
my wooden pin. In summer they
will have the medicine-lodge.
Show it to your tribe [how to
make the medicine-lodge]. And
then this is all, we have to give
you. He was told by his partner:
Partner, we shall go over there,
to that hole, I shall let you down.
When you arrive in your country,
give me that woman [that has
scorned you]. With this my whistle
you will whistle. Then that woman
will come [to you]. And this
sinew here, throw it into [the
fire]. Say [then to me]: Partner,
there goes your wife. He an-
swered him: Yes [I shall do just
as you told me]. He was told
by his partner: Shut your eyes.
When you feel the ground, [then]
open your eyes [literally: see].
Then he started down. He came
here on the ground. He sat there
on a butte. He was not far from
the lodges.

He was seen. The chief said

ekúnaìl ánistsiu : O'maie matápiu.
 Annóm mátsitstsiuats. Itstsis,
 'itászamiaie. Omá maniká'pi itsi-
 tápoaie. A'íistoχkoyiuaie. Otánik-
 aie : Matsiskót. Anistsís nitsita-
 pímiiks ki nistámóa, iχ'tsískaχs.
 Nitákitstsisò. Omá maniká'piua
 itαχkáiiu. A'nistsiuaie ostázmoiaii:
 A'nnauk Páieua. Kaχkitsískoaiiχ'k.
 A'kitstsisò. Aiksiststsisokoyiuaie,
 itsitótoinai. A'isaiχ'tsiinai. Otánik-
 aie : Omáznyaaie kitákauànists.
 Otsítóχkanauàistázmatsokaie, omís-
 tsi Natósi ki otoχkéman otoχ-
 kúyiχ'p. Ki itαχkáiiu Páieua.
 Itsinóyiū omím akéyám, otsipáu-
 tsimòki. Omí otsíkiatsis iχ'tsitsí-
 kiu. Omá akéua itsitápaipiuàie.
 A'nistsiuaie : Ksistóa kitaikí. Otá-
 nikaie : Nitákitòm. A'nistsiuaie :
 Sàksíst, káχksistskòki. Kitokápa-
 kèu. Kimátoχkotokèmatoχp. A'í-
 sázmo mátsitsikiu. A'tsitsipiminai.
 A'nistsiuaie : Kimáukαskχsàipisks?
 Místαpsaksist Aitotóyinai okóai,
 omí àsipís itamútstsisim. Omá
 akéua itázmoχsiu. Stázminiū. Omá
 Páieua itspániu : Napí, ánnαχ-
 kauk kitoχkéman. Kénni.

to the camp : There is a person.
 He is not of this [people] here.
 Let there be some one, [that]
 goes to see him. There was a
 young man, [that] went over to
 him. He came near him. He was
 told by him [Scar-face] : Go back
 again. Tell my kinsmen and my
 brother-in-law, that he must make
 a sweat-lodge. [Then] I shall go
 in [into that lodge]. That young
 man went home. He said to his
 [Scar-face's] brother-in-law : There
 is Scar-face. [He wants] that you
 make a sweat-lodge for him. Then
 he will go in. [When] he had
 built the sweat-lodge, he [Scar-
 face] then came [to him]. He
 [Scar-face] went out [of the sweat-
 lodge, after having been there
 for a while]. He [the brother-in-
 law] was told by him [Scar-face] :
 This way you will do in the
 future. He [the brother-in-law]
 then was shown everything which
 had been given to him [Scar-face]
 by the Sun and his wife. And Scar-
 face went home. He saw that
 woman, that refused him. He
 whistled with his whistle. That
 woman walked over to him. She
 said to him : You whistle. She
 told him [also] : I shall marry
 [you]. He said to her : Go out
 [from here], you might make me
 dirty. You are a bad woman. I
 cannot marry you. After a long
 while he whistled again. She went
 in again. He said to her : Why
 do you always come in? Go out
 from here. [When] she came to
 her lodge, he burned the sinew,

so that it crisped up. [At the same moment] that woman was taken with a cramp. She then died. Scar-face said upwards: Partner, there goes your wife. That's all.

[Cf. G. B. GRINNELL, Blackfoot lodge tales, London 1893, pp. 93 sqq., and C. WISSLER—D. C. DUVALL, Mythology of the Blackfoot Indians, New York 1908, pp. 61 sqq. For the scar cf. J. O. DORSEY, The Cegiha language, Washington 1890, p. 606, and for the magic moccasins J. O. DORSEY, op. c., p. 285.]

Horses found on an island.

Akáitapiua akái-Pekàniua ikió-matapò nímfistsk. Iχ'tapó mistákists. Kaiétauatom. Itsitoto omím omαχkázumαχksikimi. Tázsikāχtsim ittsíu misták. I'tsauapiuaie. A'isamo omá nínau itanístiu amóksi otoχpokómiks: Omím mistákim nitákitapsò. Annó istáiχkokik. Ki mistsíks stámakstòksipistsiau. Itsítapopiuaie. Itsóyiaχkimaie. A'iksísamo itsitoto omím mistáki. Stámoχtámisò. Omí spóχts itóto. Tsítsínapasàpiu. Itámsoksìnoyiu omím ónokāmitasìn. Nímists iχ'tapípuyin. Apinákuyi stámatsko. A'utámàksikoko, itsitoto otoχpokómiks. A'nistsiuais: Omím mistákim ánnaiaie ónokāmitasìn. Apinákus anáukoχtsiksi annó ákitàupiau. Kenniksi nitákoχpoksòmai. Stám-

The ancient people, the ancient Peigans all went west. They came to mountains. They went over them. They came to a very big lake. In the centre was a mountain. [The tribe] was sitting by [the lake]. After a long while the chief said to his companions: I shall go to that mountain. Wait here for me. And then they tied logs together [as a raft]. He got in [into the water]. He ~~pad~~ *launched* them [the logs which were tied together] in. After a very long time he came to that mountain. He then started up. He came there on high. He looked down all around. He suddenly saw there many horses. They stood on the westside. In the morning he started back. It was

atoχtóiau. A'ksikoko, mátsitsito²
tòiau omím mistákim. Nítsípi-
puauai. Stsíkiks námists iχ'ta-
pói. Kenníksi matstsíkiks nímists
iχ'tapói. Ki itomátapsoyiau amó
ónokámitasin. Stámoχkanaisui-
áχpauan' amó ónokámitasin.
Omíksi matápiks íkaitsapàupíiau
ákopitsisòs. Omíksisk ponoká'mi-
taiks itáiiñiau. Anáukoχtsiks mât-
skotsimiau. Unnátáχsimiks epi-
tsisooi. Anníksi iχ'kanáinetsii.
Amóksi ótsinàuaiks, iχ'páχká-
nauaχkañiau.

nearly night, [when] he came to
his companions. He said to them:
On that mountain there are many
horses. To-morrow half of them
[of the Peigans] will stay here.
With those others I shall go in
[into the lake]. Then they went
from there. It was nearly night,
[when] they came back to that
mountain. They got up very early.
Some of them went east. The
others went on the westside. And
they started to drive these many
horses [to the water]. All these
many horses jumped in. Those
people [who had been left behind]
walked about on the [other] shore.
They caught those horses [as fast
as they came ashore]. Half of
them swam back. Only a few got
ashore. Those [others] all were
drowned. They went home with
all these, they had caught.

The two buffalo-lodges.

A'kai-Pekànua apátoχsoχtsi
itápañitapiu. A'istáχkimiχ'k Pono-
káisisaχtài. Ipakiu. Omíksi ná-
tsitapiu maniká'pi, mátsimiau
osáiχ'kimaχkanòasts. Itsisóiau.
A'niiu: A'konitsaupauop nié-
taχtai. A'nniksokiau. Itomátap-
sàtsimiau omístsi osáiχ'kimaχkà-
noasts. A'isámitopiau. Tuksáma
suiésapiu. A'nistsiu omí otákai:
Napí, amóm otsítanàtakoyiiχ'p,
kikátaitaiàpiχ'pa? Otánikaie: Sá.
A'nistsiuai: Nistóa nitáiniχ'p,
ómimaie moyís siksínikokaup. Nit-

The ancient Peigans lived
north. The Elk river was close
by. They moved. There were
two persons, young men, [who]
took their arrow-sticks. They went
ahead. They said: Let us sit by
the river. There they were. They
began to shave their arrow-sticks.
They sat there a long time. One
looked into the water. He said
to his partner: Partner, don't
you see something here, where
the water goes round? He an-
swered him: No. He said to him:

ákitapsòo. A'sàmkokit. Stámipuan. Amítóχts stámoχtsoo.

Stáχtsim stáminim omí moyís. Itsitsípimaie. Nátsitapiu omíksi ekóyiks, omá nínau ki otoχkéman. Otánikaie: A'uke. A'upiu. Otánikaie: Noχkoié, annóχk kímāχtsiniχ'p nokóai, kitaiákoχkot. Isátsit annómpistóχts kisauā'χts. A'nnyaie noχkanístāpistutsit. Isóχtsik kitaiákoχkoaitsiχ'p. Kénnyaie kanístoχkot nokóai. Sotámsaksiua omá manikā'piu. Stámopitsisoo. A'itotzkaupiu otákai. A'nistsiuaie: Kikátainòkiχ'pa? Otánikaie: Kitsino, kitsitsipís omí moyís. Omá otánikaie: Nápí, kitáisaksi, kikátainiχ'pa áunim píχ'koχts matoyís otzχkúinikokaup? Ki ómimauk. Imítaiχ'tsiu. Otsitánik omí otákai: A', nitáiniχ'p. Kakó, napí, nāχkitápsoot. Stámipuan. Ki amítóχts nitúyi stámoχkàtoχtsoo.

Otáinok omí otákai. Itsitsípimaie. Nátsitapiu omíksi ekóyiks, omá nínau ki otoχkéman. Otánikaie: A'uke. Ki omí stópit. Otánikaie: Noχkoié, annóχk kímāχtsiniχ'p nokóai, kitaiákoχ-

I see, there is a black-buffalo-painted lodge. I shall go in [into the water]. Look at me. Then he got up. Then, higher up [the river], he went in.

Under [the water] he then saw that lodge. He entered. There were two persons, the owners [of the lodge], a man and his wife. He [the man] said to him: You are welcome. He [the young man] sat down. He [the man] said to him: My son, now that you have seen my lodge, I shall give it to you. Look here on the inside and the outside. Fix it that way. In the future you will get profit by it. That way I give my lodge to you. Then that young man went out. Then he went ashore. He sat by his partner. He said to him: Did you see me? He answered him: I saw you, when you went into that lodge. He said [also] to him: Partner, [when] you went out [of the lodge], did you see there inside [in the water] another lodge, yellow-buffalo-painted? And there it is. It is there yet. He answered his partner: Yes, I saw it. Go on, partner, go in [into the water]. Then he got up. And then, higher up [the river], at the same place [as his partner went], he went in.

He was seen by his partner. He entered. There were two persons, the owners [of the lodge], a man and his wife. He [that man] said to him: You are welcome. And sit there. He said

kot. Isátsit annóm pistóχts ki sauá'χts. A'nyaiè nāχkanístàp-istutsit. Isóχtsik kitáiaχkoaitsiχ'p. Kénnyaiè kanístoχkot nokóai. Sotámsaksiua omá maniká'piu. Stámopitsisoo. A'itotákau-piu otákai. A'nistsiuaie: Napí, nitúyinitsiu kokúnunists. A'χk-staisánoyi, áχkitàpistutsiχ'pi amóistsi iχ'kútsipists moyists. A-sámosi, amóma nínau aχkítsito-kiokímoki. Ki itaχkáiiu.

Mátsisámòà itoχkémiau. Sotámoxpistàpapistutsímiau okóau-aists, óma siksínikokàu, kenná otáχkúinikokàu. A'moksi nátsi-tapiiks ánniksaie. Iχ'tsistapitstsi einíkokaupists. Ki sápanistsau.

[also] to him: My son, now that you have seen my lodge, I shall give it to you. Look here on the inside and the outside. Fix it that way. In the future you will have profit from it. That way I give my lodge to you. Then that young man went out. He then went ashore. He sat by his partner. He said to him: Partner, our lodges are the same. Let it not be a long time, [before] we shall fix these lodges, which are given to us. If it is a long time, this man [who gave the lodges] may get angry with us. And they went home.

It was not after a long time, [that] they married. They immediately fixed their lodges, the one with a black buffalo painted on it, and the other with a yellow buffalo painted on it. These two persons lived there. From these [lodges] started the buffalo-painted lodges. And [now] it is complete [the story is at an end].

[Cf. G. B. GRINNELL, *American Anthropologist*, N. S., vol. 3, pp. 658 sqq., and C. WISSLER—D. C. DUVALL, *Mythology of the Blackfoot Indians*, New York 1908, pp. 94 sq.]

The wolverine.

Omá maniká'piiχ'k itápsàmiua mistákists. Itsínitsiu omí pono-káiiuai. Itomátapinotau, ki ánitsi-nitsiuaie. Itsipópuyiu, itámsoksino-yiu, omík akéinai. Aitotóinai. Itanístsiuaie: A'mo nāχkitópit.

There was a young man, [that] hunted in the mountains. He killed there an elk. He started to skin it, and he cut it to pieces. He stood up, [and] then he suddenly saw, there was a wo-

Omístsi pík²sískanists ítsíststo-
maists. A'nístsiaie: Amóistsi kit-
ákstauk²χtsoiχ'pa? Otánikaie:
A', nitákoχtsoiau. Mínoχkotsiks
okítsiks omá akéu ix'táinim
omístsi otsóaχsists. Omá maniká-
piu ászmíuaie. Itstáu, kaitsúa-
k²éiχ'paie. A'nístsiaie: Tsimá
kitsítokoιχ'pa? Otánikaie: An-
nóistsi mistákists nítsitsitapí? O'mi
itstíu nokóai. Omá maniká'piu
ánístsiaie: Nimát²χkémix'pa.
Otánikaie: Ki ákoχpokáup²op.

Itápimáiau omím, otsítsinótaχ-
pi. A'ísámitápáupiau. Omá nínau
itáuaiàkiu omí otoχkéman. Itsák-
síhai. A'ípístsiksísázmo omá nínau
itoχpokíuaie. A'ínoyiuaie, omíχ'k
otauáuaχkaniai. Itsíkázmo. Otás-
t²χkoαχsaie, amói mistáksko ká-
kitapiponinázminai. Otsítotoχsaie,
mátsitoχkónoyíuatsaie. Kákitsi-
nim omí auátsiman. Itotáupíuaie.
Itsínóyiuaiks ísistsíiks. Ítsksinim:
Mátsitáp²akéu amóχk nitoχké-
manαχk. A'nnimaie ix'tαχkáiiu.
Omístsim moyísts otáiaστ²χkísi
itsáitapiu, otámatóχsi ítsí. Stáz-
ipim. Itsíiikòχtoχkóχsiu. A'nis-
tsíu otsitápímiks: Annáχkaie án-
niáznistápákeu nitoχpokáupimau,
ánnaχkaie nimoχtáksihi. Stáz-
míu. A'nniχ'kaie ánoχk-k-sistsi-
kúιχ'k nímoχtaistunnòanàni ísis-
tsiks. Kénni.

man. She came [to where he was
skinning]. He said to her: Sit down
here. He washed the entrails. He
said to her: Will you eat of these?
She said to him: Yes, I shall eat
of them. She held, what she was
eating, with her fingers' ends.
That young man looked at
her. He thought, that she was a
good-looking woman. He said to
her: Where is your home? She an-
swered him: I live in these moun-
tains. Over there is my home.
That young man said to her: I
am not married. She said to him:
Then we shall live together.

They built a lodge there, where
he ^{skinned} ~~skinned~~. They lived there a
long time. That man beat his
wife. She went out. After a little
while that man followed her. He
saw her, the way she was walk-
ing. He walked fast. When he
got near her, she disappeared into
this cliff of rocks. When he got
there, he could not find her. He
just saw there a hole. He sat by
it. He saw wolverines. Then he
knew: This my wife is not a
real woman. From there he went
home. When he got close to those
lodges, he became ^{sick} ~~sick~~ [literally:
he became not a person], because
he smelt fire. Then he entered.
He got very sick. He said to his
people: Such kind of woman I was
living with, that I shall die through
her. Then he died. That is why now-
adays we are afraid of wolverines.

[Cf. C. WISSLER—D. C. DUVALL,
Mythology of the Blackfoot In-
dians, New York 1908, p. 162.]

— An old woman left on a camp-ground.

a i n s x g i o i n s
l a n i i e m i n s a
 A'kai-Pekàniua omim, otsisiz-
 mokùnail²χ pi, ipakisk²χ²tsim. Omá
 kipitákeu, nitápiiksipitáke, otsi-
 noχkatsim²ok okosiks. Otsótzmits-
 kikaiks. N²χkitsípua²u. Iχ²tsapó'
 omíχ²k potútskuyi. Aisistsik²os²,
 itauáua²iskapíua otsists ki otoksiks.
 Omá soó m²amapists itsitoto. Stám-
 oχk²tsapó²ia²u omíχ²k potútskuyi.
 I'soχtsk itsiní²míuaie) omíχ²k
 siksínátsiu. Omá soyépiχ²tsiu
 ánist²siu amóksi otsíχ²kauaiks:
 A'χksikamáu²opt² A'uauátsin²zm'
 omáχ²k. Stámitotó²ia²u, tsiskáie
 amáipitákeini A'uauáiskapí²ni A'-
 nistsiu²aie: Tzmáik²inisa, tsmáχ-
 tau n²χkáitap²o²χ²tau² Otánikaie:
 Nokosiks nitsitsikiki. A'nistsiu
 amóksi otoχpokómiks: A'kitót²si-
 pia²u moyists. A'kau²χ²tuyisimá-
 tamau. Itótsípia²uaie moyists. Otá-
 níkaie omásoyépiχ²tsiu: Noχkoié,
 nitsípitákesini kítóχkot. Ki iní-
 míuaie. Kénni.

The ancient Peigans moved from the place where they had camped a long time. There was an old woman, a very old woman, she was troublesome to her children. She was just left by them. She then got up. She walked that way on the road. When she was tired, she then crawled on her hands and on her knees. There was a war-party, [that] came round the old camp. They then followed the road that way. Ahead of them they saw, [that] there was something black. The leader of the war-party said to his companions: Let us walk fast. That one is moving. Then they came to that, which was a very old woman. She was crawling. He said to her: Poor thing, where is she going to? She said to him: My children left me. He said to his companions: We shall take her to the lodges. We shall carry her on our back, each in his turn. They carried her to the lodges. She said to the leader of the war-party: My son, I give you my old-woman's-age [that you may be as old as I am]. And he kept her until she died. That's all.

A woman sacrificed to a butte.

Omá ní²nau Kináksikatoyis itsó-
 kau. Itsipápainòyiu, omí ní²nai-
 nai. A'nnimaukin omím, otsítóχ-

There was a man, [that] slept on the Small Sweetgrass hills. He saw in a dream, there was a man.

kitaioκάχπιμ. Otánikaie: Nímát-aikimmapiiχ'pa. Annόχk, kokyé-niki áke, kitákitsikim. A'nistsiuáie: A', kitákoχkot. Otsipókaks, itαχ-káiiu. Omí otsísoχkeman itsitá-pipiu omím nitúmmoyim. Itoχ-kítsipuyiauaie. Itaníu: Nápí, ánaie kítóχkot ákeu. Pύχsapuχtsik omá nínuu iikátosatom auαχ-kátseisini. Iχ'tsínausiasuaie.

That was the one, which he slept on [viz. the butte]. He [the butte] said to him: I don't pity anybody. Now, if you give me a woman, I shall pity you. He said to him: Yes, I shall give you [a woman]. When he woke up, he went home. He took his youngest wife to that butte. They stood on it. Then he said: Partner, here is the woman, I give you. [He killed her.] Since that time that man became a great medicine-man in war [that means: he became a great warrior with supernatural power]. He became a chief by it.

Two adventures of the Old Man.

A'nnaukiχ'k, omá Nápiua iχ'tsínápapauáuaχkàiiχ'k. Kítóχtsi annó niétαχtàiιχ'k itstáisksiks: Násotamisàpi. Pinápakχkoχts itsinóyiu omí kyáioii. Ánatáiiu. Itαχsoχkátomαχkàmiuaie. A'ikinautαmisàmiuaie. A'nistsiuáie: Ma áistsiksìsi. Ki itsistαχkyàuaníu. A'tsikikinautαmiòχkiàkiu. Mátsitanistsinaie: Ma áistsiksìsi. Otsítsinokaie. Mátsistsistαχkyàuníu. Nisóyi otánistαχpistaie: Ma áistsiksìsi. Otsítαmiχ'tsokitsòokaie. Annάχkauk. O'mαχtsinàpiskokaie. Omím mistákskinin, itsitótaiπiu. Otsítsitotautαkskokaie. A'íksisàmo, otápskùyiχ'pi. Amóm óχkotokim autázuitsìpistaniāχpatskuyi. A'íksipùiiuam. Itsitskoχpatskuyi, omík einiótskinàii-

There was a time, the Old Man was walking about down [a river]. On top of a hill at the side of the river he thought: I shall look over the hill [down to the river]. Lower down on the side of the hill he saw a bear. He [the bear] was digging [for roots]. He [the Old Man] ran back [from the bank over which he had peeped] around to him. He gently looked over the hill at him. He said to him: He is slick behind. And he [the Old Man] threw his face down [ducked his head, so that the bear could not see him]. Then he again gently looked over the hill at him. He said again to him: He is slick behind. He [the Old Man]

nai. Itókasitsiuaie. A'ipotapàipiu.
 Iχ'táutskīnaaχ'kàuaie. Itótakso-
 yauanìn. Stámoxpistapistàpiksìn.
 Omí kyáio ánistsiuaie: A'nyaie
 kitákauànistsiχ'puau, iskétsokui-
 noàiniki. Amóm óχkotokan: A'n-
 nyaie kitákoχkotanistàinapuau.

was seen by him. He threw his face down again. Four times he said to him: He is slick behind. Then he was chased up the hill by him. There he went. He was chased by him lower down. There was a big rock, he ran to it. He was chased around it by him. It was a long time, that he was chased. They had tramped around the rock, so that there was a deep hole around it. He [the Old Man] was very much afraid. He kicked into the ground, there was a buffalo-horn. He picked it up. He turned about [to show fight, having got the buffalo-horn as a weapon]. He held it to his head as if it were his horn. He [the bear] jumped around. He immediately shit. He [the Old Man] said to the bear: That way you [bears] will do, when you are scared. [And he said] to this rock: That way [as you are now, with a hole around you] you [rocks] can be seen in the future [that means: you will look like that in the future].

A'nyaχks, otsínaksi. Istái:
 Niétαχtai tákitapò. Tákitsimi.
 Aitotóaie. Itsópistòksisanòpiu. A'k-
 simiu. Itsinóyiu omíksim miksi-
 nítsimi. Itápaisòminiyiù. Itsúii-
 stàiù. Stámiketsauàtsiu. Mátsito-
 pitsisò. Omátsuyìsaps, okánistaiiχ'-
 tsìχ'piaiks. Itotótakiu óχkotòki.
 A'iskotó. Oχkoχkínii itsisksipim
 omí óχkotòki. Mátsitsistàiù.
 Amóχk kseuóχtsk stámitotoχpiu.
 Itápsòtsimaie. Mátsitoχkotakiu-
 ats. Ki itáksinetsiu. Itsitsuiakaχ-

Then it was, that he [the Old Man] got thirsty. He thought: I shall go to the river. I shall drink. He then went. Near the edge of the water he sat down on his knees. He was about to drink. He then saw [the reflection of] bullberries [in the water]. He began to strip himself [of his clothes]. He dived in [meaning to fetch those reflected bullberries out of the water]. He then floated aloft. Then he got out of

kapiotsim omí, otoχkínnatoχpi.
Ikyáiaupìtsisoð. Itákikaiχ'tsìu.
Manístspàsps, ániix'k: A'`eá,
ámoksaχks nitsímatoχtsinèts. Itsi-
púχpaipiu. Mistsí mákasiu. Itái-
suistsipìkiuaiks. A'nistsiuais:
A'nnyaie matápiua kitákanistai-
niuàχkakoàu. Kénni.

the water again. When he looked in again into the water, [the bullberries] were still there. He then went to get a stone. He came back. He tied that stone to his neck. Then he dived again. He then sunk to the bottom [being heavy, with the stone tied to his neck]. He felt about [with his hands to catch the bullberries]. He got nothing. And he was about to be drowned. Then, being in the water, he broke [the string], that he wore round his neck, [to which the stone was tied]. He needed a long time to get ashore. Then he lay on his back. When he looked up, he [saw the bullberries themselves, which he first had seen reflected in the river, and] said: Alas, for these I was nearly drowned. He jumped up. He quickly took up a stick. He began to thrash them all. He said to them: That way the people will thrash you for their home-use. That's all.

[Cf. G. B. GRINNELL, *Blackfoot lodge tales*, London 1893, p. 157, and C. WISSLER—D. C. DUVALL, *Mythology of the Blackfoot Indians*, New York 1908, p. 32 and p. 29.]

Whom-the-buffalo-inquires-after.

Omá nínau otsínix'kasimiu
Makúimāχsin. Itsiksíminix'katáu
Einíotasopoχtsisàk. Omíksi nátsi-
tapi ákeks, otáuaχkaχtan, áito-
tostoyaiks. Omá matákeua itsitó-
toaiks. Itanístsiuaiks: A'χsa kitá-

There was a man, [who] was named Wolf-going-west. He was secretly called Whom-the-buffalo-inquires-after [because of the following incident]. There were two persons, women he had inter-

nistoχpuaua? Kimāχtáimiχ'puai? course with, talking about him.
 Otsítanikaiks: Omá Einíotasopoχ- There was another woman, [who]
 tsisàk nimāχtáimiχ'pinan. went to them. She said to them:
 What are you talking about? Why
 are you laughing? They told her:
 There is Whom-the-buffalo-inqui-
 res-after, we are laughing at him.
 [There was no such man in the
 camp, but the women invented
 that name, not wishing to betray
 Wolf-going-west.]

Bear-chief's songs.

1. This song was communicated to Bear-chief by Big-plume (O'māχksàpop). It is called „The song of the horse-stealing” (pono-kā'mitaikamosìniχ'ksin).

Nató's, sámmokinàn, nitsikím- Sun, look on us, have pity
 matàpspinàn, spúmmokinàn! on us, help us!

2. This song was revealed to Bear-chief by the Sun.

Noχkoié, pinákoput, kítóχkot My son, don't fear, I give
 kamotáni. you protection of life.

3. Bear-chief was taught this song by Big-plume. It is a help against incantations of jealous people. With „my kindred above”, mentioned in it, the Sun (Nató's), the Moon (Kokúmikesum), and the Morning-star (Ipisóaχs) are meant.

Amóχk ksáχkuma nitáiaχto, This earth hears me, my kin-
 níksokoa spóχtχk nitáinok. dred above sees me.

4. This is a war-song which Bear-chief sings, when he hears the sound of gun-shots.

Námaiks ninā'χkainoki, auák- The guns can see me, I can
 sopaiks nitáinoaii, sistsiau, àuau- see the bullets, they are birds,
 anósiau. they curve.

5. The song which follows was communicated to Bear-chief by his father, Weasel-moccasin (A'paitsikina). Bear-chief used to sing it, when he saw the camp of the enemies, in making a raid. Together with this song belongs a buckskin-string, which was given to Bear-chief by his father, when he taught him the song. Bear-chief uses the buckskin-string to tie his hair with. He was also instructed by his father always to take his moccasins off, and turn them inside out, when going into the camp of the enemies. The song was revealed to Bear-chief's father in a dream.

Kokuísts nimátsitainòko, imi-
táiks ninā'χkakaii.

In the nights I am not seen,
the dogs are my partners [that
means: they never bark at me].

6. Every night when Bear-chief goes to sleep he sings the following song to avert misfortune. He was taught this song by Under-bull (Stáχtsistàmik), who was also called Black-came-up (Síkotamisò).

A'nnik kokúyik naχksók, nits-
ítāχkanàiniχ'p manístsiχ'p.

When I sleep during the nights,
I see all, how it lies [that means:
I see all things in the future].

7. The following morning-song was also given to Bear-chief by Under-bull.

Spóχtm nápiekoā'n, spúm-
kit, nípapàukani náχksikəmotàχ-
kitsiχ'p! A'χsii ksistsikúyi kókit!
A'io, kimmokit!

Old man on high [= Sun],
help me, that I may be saved
from my dream! Give me a good
day! I pray you, pity me!

8. Big-plume taught Bear-chief the following song, which was sung by Bear-chief's women every night during his absence on a raid. Bear-chief used to sing it with his women, the night before he started, that they might know it well. The Indians, that are mentioned, are the jealous men who use charms against him.

Kanáitsitapìua kanáisaièpitsiu.
Kanáitsitapìua, namóχkitàisaiè-
pitsit, namóχkitàipuyit, kitáksi-
səmainoki! Kinétoχkanistaiàkài-
noàu Nínoχkyàio!

All Indians tell lies. All Indi-
ans, you can tell lies, you can
talk, [but] you will see me a
long time! You will always see
Bear-chief!

9. This song was revealed to Bear-chief by the Dove (Kakóá).

Spóχtsim	istoχkanáitapìua	All the people on high are
níksokoa, ki amóχk	ksáχkum	my kindred, and all the people
istoχkanáitapìua	níksokoa.	of this earth are my kindred.

10. As before.

A'pistotoki, noχksikímmokit,	God, [I pray you], pity me,
noχkóχtokit, noχkspúmmokit!	hear me, help me! 'Take what
Noχkótsit nitánisini!	I say! [that means: accept my
	prayer!]

11. As before.

Napíaki, kikáztaikímmoka? Ni-	My partner, who does not pity
mátoχkaikíksikimmàuaki!	you? I don't pity him!

12. As before.

Napíaki, kanáitapìua nitázχ-	My partner, I pity all the
kanaikimmàuaki.	people.

13. This song was revealed to Bear-chief by the Sun.

Noχkoié, noχsokúyi natoyíu.	My son, my road is holy. My
Noχkoié, nitsísani natoyíuàki.	son, my paint is holy too.

14. This song was revealed to Bear-chief by the Moon.

Noχkoié, spóχtχkaki natósiu.	My son, [the people] on high
Noχkoié, amóχk ksáχkum nató-	are holy. My son, [the people of]
siuàki. Nistóakauk kokúyi iχ'táia-	this earth are holy too. It is me,
piua.	[that] can see through the night.

15. This is the song of the One-that-sets-in-the-west (Nímistsitaupi).

Niskáni, iχ'kanánauatsìnima	My younger brother, all the
nitá'χkanàinok. Niskáni, iχ'ka-	moving beings, they all see me.
náuuatsìnima nitoχkanáukos.	My younger brother, all the moving
	beings, they all are my children.

APPENDIX: INFORMATION CONCERNING BEAR-CHIEF.

Genealogical notes.

Bear-chief (Nínoχkyàio) was born in the year, that the chief Lame-bull (Stámiksistsekai) broke his neck in chasing buffalo (1857). His name in childhood was Takes-the-first-gun (Itóminàmaχka). His mother's brother Red-horn (Ekutsótskina) gave him that name. Red-horn, in charging the enemy, had taken the first gun. Therefore he gave that name to the child. Afterwards his name was changed to Bear-chief, after old Three-suns (Niókskatos), surnamed Big-nose (O'mαχksksisi), whose name in childhood had been Bear-chief.

Bear-chief belongs to the Not-laughers. He married four times. The names of his wives are:

Fly(ing) (Paióta), belonging to the Small-robcs.

Good-shield-woman (Mátsauauòtaniàke), belonging to the Small-robcs.

Elk-yells-in-the-water (Itsúiinokà`χkumi), a Blood Indian. Her clan is unknown.

Owl-woman (Sépistàke), belonging to the Blood-people. The name Owl-woman was given to her, when she was born, but afterwards she was called Pæstséu (the meaning of this name is unknown to Bear-chief).

Bear-chief has got seven children (four boys and three girls). Not all of them have got Indian names.

Bear-chief's father's first name, given in childhood, was Mink (Siékaïi). This name was given to him by a medicine-man, who had seen a mink in his dream. After he became a chief, he changed his name to Weasel-moccasin (A'paitsikina). He retained this name till his death, which was caused by the measles. He was considered a great warrior, and distinguished himself during the wars with other Indian tribes.

He married thrice. Bear-chief's mother was called Went-allright-to-the-upper-part-of-the-lodge (A'χsikimoi), and belonged to the Small-

soft-grease-people. She was a granddaughter of False-pointing (Kipàái), a great chief, and he remained one, even when he was a very-old man. Only Bear-chief's mother had children from Weasel-moccasin. Three sons came to the manly age:

Blanket-robe (Náipistsi), who died after his first raid.

Prairie-chicken-child (Kétokipokàu), afterwards called Weasel-moccasin (A'paitsikina), a great chief who was killed by the Sioux 1879.

Takes-the-first-gun (Itóminàmaχka), afterwards called Bear-chief (Nínoχkyàio).

Bear-chief's grandfather on the father's side was called in childhood Wise-child (Mokázkiepòk), and afterwards, when he was a chief, his name was changed to Weasel-moccasin (A'paitsikina). He was also a great warrior. He had four wives. Bear-chief's father's mother was one of them, and was named Kill-the-chief (Nánainiki). Bear-chief does not know the name of her parents, nor to which clan she belonged.

Bear-chief's great-grandfather on the father's side was called the Only-old-man (Itámiapi). This must have been his second name. The name which was given to him in childhood is unknown. He was the main chief of the Peigans in his time. The names of his wives are unknown. Nor is it known to Bear-chief who his great-great-grandfather was. The eldest son of the Only-old-man was Red-man (Mekyápi), through whose fault one of the clans obtained the name of Buffalo-chips. Wise-child, Bear-chief's grandfather, was the second son.

Bear-chief's life-story.

Bear-chief was about 17 years old when he went to war against the Gros-Ventres. He took the scalp of a Gros-Ventre who was killed by another man. In that first raid the chief he followed was Gambler (A'ikaχtsiua).

After that it happened, that some Nez-Percés came stealing horses from a corral, belonging to Bear-chief's brother Weasel-moccasin (A'paitsikina). Weasel-moccasin shot one of the Nez-Percés, and Bear-chief followed him, and stabbed the wounded Nez-Percé with his butcher-knife. Then he found a crucifix on the dead man. This

was the first time Bear-chief saw a crucifix. From this time he began to think on performing great deeds.

The next raid, against the Crees, he followed his brother Weasel-moccasin. Then Bear-chief was about 18. As the leader of some other men he went up to a lodge, where the Crees were dancing the Tea dance, and shot through the lodge, and killed one man. His companions killed two men, and wounded three women. None of these women died. He saw one of the women that was shot in the face.

That same summer he went a second time against the Crees, following Weasel-moccasin, and when they got near the Cree camp, Weasel-moccasin said to his seven companions, that instead of making raids on the Crees, they would make a peace-treaty with them. They went in to the lodge of the Cree chief Big-bear. Weasel-moccasin told Big-bear: I have come here, that my people and your people, who have been at war for a long time, may have peace. We have killed one another, and have taken horses from one another, and now I wish that to be finished. Big-bear consented. This was the first treaty, the Peigans and the Crees ever had (1875). In the same year Weasel-moccasin made a treaty with the Gros-Ventres. When Weasel-moccasin went to meet the Gros-Ventres, Bear-chief was with his brother. After his brother he shook hands with the Gros-Ventres. From this time, till his brother was killed (1879), he has done no deeds, because the Peigans were then at peace. In 1878 Bear-chief was with Weasel-moccasin when he camped with the Peigans on Middle creek. Then Joe Kipp, a Mandan half-breed, was staying with Bear-chief in Weasel-moccasin's lodge, trading with the Indians.

Towards the spring of 1879 they left the camp for a buffalo-hunt, taking many horses and small lodges with them. They were accompanied by the women. During a night the Sioux made a raid on them, and stole horses. Chief Big-plume (O'maxksàpop) led the Peigans to chase the Sioux. They overtook the Sioux on Beaver creek. There were seven Sioux. Weasel-moccasin and his followers ran after these Sioux, he himself being on a swift horse before them all. When Weasel-moccasin was near the Sioux, he dismounted to fight. He soon got shot about the heart, and died on the way to the camp. The Peigans killed six of the seven Sioux. One Sioux escaped. Bear-chief was not with Weasel-moccasin when he died. He had stayed at home. They buried Weasel-moccasin right where he died. Then Bear-chief was about 22 years old. He mourned a long time for his brother. He said to his tribe, that

he would be killed by the same tribe that had killed his brother.

In the summer of 1879 Bear-chief and Big-lodge-pole (O'maxksinistamiua) travelled a long time, and came to the camp of Sitting-bull, a Sioux chief, and stole many horses. Then, after having travelled one whole night, they came about noon accidentally to the camps of two Sioux chiefs. They went into the lodge of one of these chiefs, called Crazy-horse, because it was the biggest of the lodges. Crazy-horse and two of his women were in the lodge. When they entered, the women ran out. Crazy-horse would run also, with his gun in his hand. Bear-chief and Big-lodge-pole caught him, and shook hands with him, and motioned to him to sit down and be quiet. So Crazy-horse sat down on his bed with his gun on his shoulder. Then the Sioux people without made a rush for the lodge, where they were, with all their arms. They raised the sides of the lodge all up, so that Bear-chief and his companion could be seen from without. The Sioux made signs to Bear-chief and his friend, why they had come to them. Bear-chief made signs back, that the winter before the Sioux had killed his brother, and that Bear-chief now had brought his body to the Sioux, that they might kill him also. But he made understood by signs, that he would defend himself. It was about noon when they entered the lodge, and till dark the Sioux were talking among themselves. Then two chiefs came into the lodge of Crazy-horse, who was always sitting there, the gun on his shoulder. The two Peigans had also their gun leaned against their shoulder. The two chiefs that entered were Red-cloud and White-hat. Both of them went up to Bear-chief and shook hands with him. Then Bear-chief laid his gun down between his legs. Crazy-horse commanded then, that the people should leave. He also commanded his wives to give Bear-chief and his friend a drink of water. After that they gave them a smoke. Then they smoked with each other the medicine-pipe. Then there was given something to eat, which Bear-chief and his companion took as a sign of friendship. Then the two Peigans laid their guns at their side. The horses with which they had come into the camp had been taken away from them. They did not sleep that night, being together with Crazy-horse and the other two chiefs in Crazy-horse's lodge. They were afraid that, if they slept, somebody would come and kill them. In the morning Bear-chief took his gun. He went out from the lodge, followed by Crazy-horse and another Sioux chief. Then they went together on horseback to the other Sioux camp. When they came right close, Bear-chief saw the horses which had been taken away from him and his compa-

nion. They were tied to a lodge-door. Bear-chief took his butcher-knife, and cut the ropes which were tied around their necks. When he started to lead them off, the Sioux crowded around him. They had their guns, and some of them threatened to shoot him. Bear-chief pulled his six-shooter out of its cover. Then they made signs to him not to shoot. Then Crazy-horse rode up, and helped him to lead the horses back to his (Crazy-horse's) lodge. When they got back to that lodge, the people had pulled their lodges down, ready to move. Bear-chief saw a great crowd, standing round Crazy-horse's lodge (which had not yet been pulled down). All the people of both Sioux camps made an attempt to take the horses away from them. Then Crazy-horse and that other chief, who had gone with the two Peigans, got angry with their own people. They hit the horses of the people on the head with their whips, and made them stand back. One of the Sioux jumped, and took Big-lodge-pole's gun away from him. Bear-chief ran after him, and caught him by the neck, and threw him back, and took the gun away from him, and gave it back to Big-lodge-pole. Then Crazy-horse made signs to Bear-chief and his friend, to get on their horses, and to leave the camp. The two Sioux chiefs escorted them. When they had come out of the camp on a hill, they got off and shook hands. Bear-chief and his companion returned to their camp. The trip to the Sioux and back had taken 67 days.

When they had come to their own camp, they stayed there five nights, and then they returned to the Sioux camp. Now they were four, and Little-dog (Imitáikoan) was their leader. When they came down in the Sioux country, they saw a rider at a distance. Bear-chief was sent over to see, to which tribe that rider belonged. The rider did not ride away, and Bear-chief rode up to him. He caught the rider's horse by the bridle, and he held him, until his three companions came up. They wanted to kill him, but Bear-chief said, he recognized the man as one of the Sioux. He had made a promise to the Sun, that during that summer he would not kill any Sioux. The others insisted on killing him, and the Sioux was so much scared, that he acted like a child. The Sioux made signs to the Peigans, that his lodge was just on the other side of a high butte, and that they must come to his lodge. When they got near the lodge, Bear-chief made his companions stay behind, and went up to see, how many lodges there were. There was only one. Bear-chief went inside the lodge. There were two women, one child, a very old man, and a young man. Bear-chief hit all of them a little blow with a stick. The same he had done

to the Sioux, they had met first. It was a sign that nobody else had any claim or right on them. Then the others came up. Little-dog begged Bear-chief to kill the man, so that they might take the women. Little-dog wanted the women, who were very fine-looking. But Bear-chief objected. He had obtained a claim on the man and his family by hitting them all with a stick. Then they left the lodge, without harming them, and travelled all that day and night. They discovered a camp towards the morning. Close to the camp they found out, that there were Red river (Cree) half-breeds. They went back, and stayed until sunrise. Then they went again to the camp, and asked those half-breeds, where Sitting-bull's camp was. Little-dog and one of the half-breeds rode away from the camp, and after a while they came back. Little-dog told Bear-chief and his companions, that the Sioux camp was very near. At sun-down they left the Crees, and went to the Sioux camp. This camp was nearly eight miles long. When they got near the camp, Bear-chief's companions were afraid to go in to steal horses. He himself went in, right to the lodges, and cut two horses loose from the stakes to which they were tied. He took them out to his companions. He did that four different times, each time stealing two horses. He had taken away eight horses. When he had got them, he and his companions started off to escape. Next morning they rode into a camp of ten lodges. They supposed, that these belonged to some of those Crees, but they soon found out, that they were Sioux. The Sioux tried to take the stolen horses away from them. The Peigans said, they would fight for the horses, and then the Sioux left them alone. After that they had no trouble on their way home.

A little while after they got back, he started again for the same Sioux, as the leader of five other Indians. When they got near to the Sioux country, they saw a man on horseback, long ways off. They approached, without being observed, and sneaked round. Bear-chief told the others: I shall go up, and meet him. He went alone, and when he came close to him, he recognized him as one of the Sioux, he had met in Crazy-horse's camp. The Sioux had killed two antelopes. They shook hands with each other. Then Bear-chief's companions came up. He told them not to do any harm to that Sioux. The Sioux gave them some meat. After they had let the Sioux go, they cooked their meat in a brush. When night came, they went to the camp of the Sioux. Bear-chief went right to the lodges, and cut two horses loose. The Sioux knew, that they were in the neighbourhood, and therefore the Peigans

did not dare to steal more horses from them. They went home. Bear-chief gave one of the horses to Little-dog.

Little-dog said to Bear-chief: I am going to the Sioux to make a raid. On that trip Little-dog was the leader, but Bear-chief was one of the party. When they got near the Sioux country, they met some of the Cree half-breeds. They stayed in the Cree camp till noon. Then there came a man along on horseback. Bear-chief jumped out, and saw, that it was an old man. That old man was Red-rock, the chief of the Sioux that were moving. He had a double-barrel shot-gun with him. He captured him, before the others could do so. Little-dog wanted to kill him. Bear-chief said, that the time of his vow had not yet expired, but that he afterwards might kill the Sioux. They let that Sioux go, and went to the Sioux camp. There were nine in their party, but only four of them — amongst whom Bear-chief — started right for the lodges. Before they got there, Little-dog told two of the Peigans to go back. They would not do it, and Little-dog pushed them back. In the meantime Bear-chief went up to the lodges, and stole one horse. He had just done that, when he heard gun-shots. These gun-shots were fired by the two Peigans, whom Little-dog had offended, to warn the Sioux. Bear-chief had just time enough to jump on his horse and run away, whilst the Sioux from all directions came, and shot at him. The Peigans went home with one stolen horse.

When they got home, they remained in the camp a few days. Bear-chief was the leader of three other men. They went again to the Sioux. When they got near the Sioux country, they camped in the evening at the mouth of Milk river. They had built a fire, for it was snowing a little. They sat around the fire. Then they heard lots of people talking. They jumped up. Some of them tried to put the fire out. The people were already too close. The leader came up to the fire, and Bear-chief met him. He told him: Partner, I am a Peigan. You shall not be harmed. The other answered: You are a Peigan. My name is Gros-Ventre-boy, and I am an Assiniboin. After they had spoken to each other, he asked Gros-Ventre-boy for some meat, because the Assiniboins had a good supply of buffalo-meat, and he got some. And he called to his companions to come up and eat the meat. When they had done cooking, they all ate of the meat. They went to the Assiniboin camp. When they got to the lodges, it was snowing very hard. Bear-chief went up to the lodges, and stole four horses. When he came back to his companions, he told them, that the Assiniboins had not tied up all their horses, so that they could find some more, if they searched

the hills. In doing so, they found 17 head more. They went home with 21 head, and had no trouble any more.

After a few days Bear-chief went as the leader of a new party. They were nine. When they got to the Sioux country, they saw from a high hill, where the camp was. They were about to make a charge on the camp, when they saw some Sioux, chasing buffalo, right below the hill. The Peigans stayed in their camp til twilight. Then they saw that Sioux party, which had been chasing buffalo, camping for the night. They went up, near the camp, Bear-chief telling the others, that he was going to see, how they had their horses fixed. Instead of coming back to tell them, he cut three horses loose. And he saw, where the other horses were loose, and he went there with the three, he had stolen, and drove 27 other horses out to his party. Before he got to his companions, he met two horses, and two saddled and bridled mules. He took them also, so that he returned to his party with 34 head. They got home allright with those 34 head.

A few days after that there were eleven in a party. Bear-chief was the leader. There were ten full-bloods and one half-breed. Before they got to the Sioux country, they saw from a distance two riders, who rode towards the timber on the river. They charged, and then the riders jumped off from their horses, and fled into the brush. The Peigans saw, that they were white men, and said to the half-breed, that he should call to them to come out and not to shoot at them, because the Peigans were friends of the white men. They came out, and the Peigans saw, that they had pack-horses. They asked the white men, where they were going. The white men said, that they were trading whiskey to the Sioux. The half-breed told the white men: If you give me some of your clothes, I shall go with you and help you trade. They gave him some clothes, and then the half-breed told the Peigans to stay there till night, and to make a raid on the Sioux in the night, for they would be drunk from the whiskey. After a while they got near the camp, and they heard the Sioux making noise, so that they knew, that they were drunk. Bear-chief saw an Indian, who was tying his horse, wishing to get some more whiskey. Bear-chief stole that horse, and his companions went through the camp, and took 39 head. They started off, and left the half-breed in the Sioux camp. The half-breed overtook them, and told them, that the Sioux had bought whiskey for lots of horses and some robes. The Sioux went after the white men and the half-breed, blaming them for their losing those 40 head. The Sioux took all the horses

away from the white men, and they had a fight. One of the white men got a flesh-wound on his leg. The Peigans returned to their camp.

After a few days, he was sleeping in the night, and a person appeared to him in a dream, and told him not to go on a raid, before the green grass had come up. So he stayed at home. Not long before he had had other dreams, when he was on the prairie, during one of his raids. A very fine-looking young man came to him, and said to him: A man far off on the hill invites you to come to his lodge. Bear-chief asked the young man: Who is he? The young man answered: His name is Dove (Kākóa). Bear-chief did not go to the lodge, but woke up. Next night the same young man appeared to him, and gave him the same invitation. Bear-chief woke up, just as the night before. This happened every night. The fourth night he went with the young man. When they came to a high hill, he saw a very high round butte, far from where they were. They went to that high butte and to the top of it. Whilst they stood there, a part of the butte slipped down, and it seemed quite a while, that it was going down. It went in four different slides. When it stopped, it brought them to a place in the shape of a lodge. They entered, but Bear-chief found out, that it was solid rock. There were two men and one woman. They all were very fine-looking. The young man pointed out to Bear-chief: There is the Dove. He will help you, because you are poor. The young man pointed out to Bear-chief the other man: There is the Sun. That man was all painted up, from his head all over his body to his feet, with red paint. The same young man pointed out to Bear-chief: There is the mother of the Dove. Her name is the Old Woman (Kipitáke) [the Moon]. The young man told him: My name is the One-that-sets-in-the-west (Nímistsitaupi). The old man [the Sun] first spoke to his son [the Dove], saying: Now help your partner. And the Dove said: I put my partner to the trouble of coming to my lodge. The Dove told Bear-chief: All the people of the high, and all the people of the earth are my friends. And all the time Bear-chief was wondering, how he could get out. And when he looked up, he saw the sky. The Dove told his mother, the Old Woman: Paint my partner's face. And the Old Woman told Bear-chief to come to her. She painted his face by putting a strip across his forehead, and two small strips on each cheek. The paint, with which she painted his face, was red. After that he went back to his seat, and his partner, the Dove, got up and walked around him, and took an eagle-tail-feather, and tied it to the back of Bear-chief's hair. He told him: I give you

this, that all the people may be your friends. All the raids, you will make, you will always have success. I shall give you one song. Then the Dove walked around him four times, and then sang the song: All the people on high are my kindred, and all the people of this earth are my kindred. All of a sudden the Dove and Bear-chief were both standing on a high butte. When he woke up, he was inside his own lodge. Til this day he believes in that dream [which has strongly been influenced by notions of Christianity, and by the story of Scar-face, though Bear-chief himself seems not to be aware of it], and he uses the song of the Dove as a protection for his family [the Dove has taught him some more songs, which have been printed above]. That dream has given him good luck in everything, he has undertaken. And the reason, why he has confidence in paint, is that he was painted in his dream. Bear-chief had some more dreams, in which the Sun, the Moon, and the One-that-sets-in-the-west gave him songs [which are printed in this volume]. He had all those dreams in the same lodge.

Early in the spring of 1880, Bear-chief and five others met some Cree half-breeds, who were drinking whiskey. These half-breeds caught Bear-chief's horse, and he told one of his party, who was a boy: Run away, go back to the camp. You might be killed. His other companions came near. The Crees commenced to shoot at Bear-chief's companions. Those of the Crees, who had hold of his horse, tried to pull him down. They succeeded, and then they attempted to take his gun away from him. In the meantime he took his six-shooter out, and he shot four of them down. His companions were at the same time fighting with others. One of the Peigans was shot through the arm, and had that arm broken. They came safe back to the camp, and started afterwards for the Sioux. Bear-chief's vow to the Sun of not killing Sioux had expired.

The party consisted of three Peigans, and four Crows. When they got to the Sioux, they discovered one Sioux lodge, and they waited until dark. Then they stole all the horses, which were to be seen, and having done that, they waited there until daylight. Then they made a charge on the lodge, and they all shot. One man tried to run out with a gun, but Bear-chief standing at the door shot him right through the head. He took the gun, the man had had in his hand. One of his party jumped into the lodge, and killed two Sioux, whilst they were in bed. Bear-chief followed him into the lodge and took another gun, which he found there. They killed only the men, of whom one escaped. They left the women and the children unhurt. They came home allright.

A few days later they started on a new trip. Bear-chief was the leader. There were four Peigans, and seventy Crows. The Sioux were looking out for enemies, and saw the party coming. Then they made a charge on Bear-chief and his people. The Crows did their very best to escape. Bear-chief and the three other Peigans stayed behind and fought the Sioux. This was about noon, when the Sioux made a charge on them, and it was late in the evening, before they stopped fighting. They started home that evening, and travelled all night. Early in the morning Bear-chief killed a buffalo-cow. They skinned it, and commenced their breakfast. Whilst they were eating, they saw on a high bank, just above them, a rider. He spoke to Bear-chief's people, and before they could answer him, two more jumped up at his side, and shot at Bear-chief's companions. But then, seeing that there were so many, they ran away. They were Sioux. The Crows went after those Sioux. Bear-chief and the three others went in the opposite direction, where they saw one rider, a Sioux. This rider fled into the brushes. The others did not want to help him, but Bear-chief alone followed him, and shot at him, every time he saw him through the brush, till the Sioux went out into the prairie, where he was hard to get at. Bear-chief rode up to him, and the Sioux would shoot him, but Bear-chief's horse kicked the gun out of the Sioux's hands, and ran over him. The Sioux got up, and took his gun. He shot at Bear-chief twice, and the third time the gun refused to work. Then Bear-chief attacked him with a butcher-knife, cut him over his face, and near his heart, and cut off his head before he died. Then all the Crows, the whole seventy, came up. In the meantime Bear-chief's three companions, that stood upon a hill, had taken eight horses from the Sioux, who was fighting Bear-chief. They travelled night and day to get home.

The Crows were very glad, that a Sioux had been killed, though they did not kill him themselves. Then the Peigans held a counsel, and invited Bear-chief among them. The chiefs told Bear-chief, that he had done many daring deeds, and that he was already a chief on account of those, but that they now would give him a new name, instead of Takes-the-first-gun (Itóminàmaxka), the name he had borne till that moment. It was decided upon, that he should be called Bear-chief (Nínoxkyàio), after old Big-nose. And then they had scalp-dances every night, for a week or more.

A few days after that there were five in a party. Bear-chief was the leader. They went to the Sioux. They saw the camp at a long distance. He told his party to stay behind, whilst he himself would

go on a high butte to locate the camp. Afterwards they should come up to him. But he waited and waited, and they did not come. He waited until dark, and when they failed to come, he started for the camp, but he could not find it. He walked a long time about, seeking for the camp, and at last he returned to his hiding-place, and stayed there all the day. And at night he started again for the camp. This night there was clear moon-light, and still he could not find the camp, though he was seeking for it all the night. He had to go back to his hiding-place. During the next day he prayed to the holy medicine-pipe, and said, that he would use that pipe to dance with, if it would grant him, that he might steal some horses. That pipe, Bear-chief prayed to, was the only pipe in this tribe, which might be used at the Round dance, when they were dancing all round the outside of the circle camp. It was given to the tribe by an elk. That night he started early by moon-light. Then he found the camp, and he could plainly see the women cooking outside of their lodges. As soon as the women went into the lodges, Bear-chief went to the camp, and cut loose the rope of a bay horse. The owner was near, and gave the alarm. Then all the people came out with their guns. He jumped on the bay horse, and left his own horse, with saddle, bridle, and blanket, and made his escape. He travelled all night and all day. When he camped in the evening, it rained very hard, and it continued to rain during the night. He had no blanket. His only cover was a buckskin shirt. The following morning, when he was on his way home, he met a party of Indians who had stolen horses. He asked them, if they were strangers to him. They did not say anything, but commenced to shoot at him. He ran away. Perhaps they were Sioux. They chased him till a hollow place in a big hill, where there was some brush. Then he came out of the brush, and they shot at each other from a long distance. They left him, and it rained very hard. He got on his horse, and started to ride away. He came to Bear river, and then he was almost frozen by the cold rain. Then he came to the camp of 12 white men, who had been chasing buffalo. One of these white men recognized him as Big-nose's adoptive son. Bear-chief's wet clothes were taken off from him, and dry blankets were given to him instead. They gave him half a cup full of whiskey to drink. They made him lie down, and covered him up with some more robes. He stayed there with the white men two nights, and then he started home. His companions came to their leader. They had not come to him on the butte, because they had

lost their way. When everything was allright, they had the medicine-pipe-dance.

Some time afterwards Bear-chief was the leader of ten in a party. Among them were two Gros-Ventres. When they got near the Sioux, three of them started for the lodges, Bear-chief being one of them. There was clear moon-light, and people were sitting in different places of the camp. His companions were afraid, and would not go into the camp to steal. Bear-chief went up to a lodge. There he saw the owner sitting among his horses, smoking his pipe. Bear-chief went to the door, where one black horse was tied to a stake. He led that horse away from the lodge. The owner did not seem to see him. So Bear-chief ran away with the horse, and came home allright.

Late in that summer they started again, Bear-chief as leader, and four others. He stole two horses from the Sioux camp, and his companions stole 14 head out from the hills. They got home allright.

About the middle of the following winter they started anew. There were five in a party, and Bear-chief was the leader. They had a hard time on that trip, for it was very cold. On their way home, crossing the Missouri river, Bear-chief broke through the ice, and went under, but his horse, struggling hard, pushed him up through the hole. Many-guns (Akáinamàχka) was near by, and threw a rope to Bear-chief, and pulled him out of the water. His horse was drowned. They got home with eight horses, stolen from the Sioux. They had taken many more, but they had to leave them on account of the big snow.

A few days after they got home, there were six in a party that started on a raid. They got to the Sioux, who had put their lodges in a circle, very close together. Inside the camp were the horses. He and one of his companions went to a place, where there were two lodges, and the Sioux had ropes between the lodges. Bear-chief and his companion cut the ropes. He himself stole two horses, and his companion one. Then they went out of the camp, and started home.

In the spring of 1881 he, as the leader of four others, pursued the Crees who had stolen horses from them. They overtook them on Milk river, but could not find their own horses. Instead of them they stole 27 head from the Crees. They got home allright with all the horses.

From 1880 till the spring of 1881 the Peigans had been on friendly terms with the Crows. In the spring of 1881 the Peigans left the Crows, and started home for their own country. They

camped on Arrow creek after several days of move. Some Crow Indians overtook them there, and stayed with them. When they moved, the Peigans went north, and the Crows, who had stayed with them, back south. In the meantime there was one Peigan family staying with the Crows, and that family was now moving north. They met those other Crows, who were going south. The Crows killed the Peigan and his wife, and from that day the peace was broken. Bear-chief did not do anything else during 1881.

But in the spring of 1882 he was the leader of a party of 14. They went to the Crows, and got there in the morning. They did not go up to the lodges, but they got six horses, just a little way from the camp. The Crows had seen, that they took these horses. So they chased the Peigans, and overtook them not far from the main camp. The Peigans came to a hill. Bear-chief stood at the bottom of the hill, and told the others to go on top and dig pit-holes, where they would be safe from the bullets. While he was staying there, he was fighting the Crows single-handed. He had three belts. When he had used the cartridges within them, he went up to the top of the hill, where his companions were. When he got there, he saw that they had dug the holes. But one of his companions had been shot near the hip-bone. They had killed one Crow Indian, and one horse. After that the Crows set the timber afire, which was close to the hill. There was plenty of grass. It burned till it was quite close to them, and it was very smoky and hot. Bear-chief, after filling up his belts with cartridges, got out from the holes. They fought all the rest of the day. And when the night came, they had only one horse left of the six, they had stolen. The rest were all killed. Then Bear-chief's companions came out of the holes, one at a time, to sneak away. Bear-chief put the wounded man on his one horse, and then he led it away. They made their escape. Next morning they found, that they were far away from the place where they had had a fight. Bear-chief selected three men from his companions. He told the rest of them, that they should go home with the wounded man. He himself and the three others went to the Cheyennes. When they got to the Cheyennes, 120 head of horses were out on the hills. They took them with them. And after they had gone two nights, Bear-chief told two of his companions to take the horses and go home with them. He and his one companion saw a trail of some moving tribe. He told his companion, that they should follow that trail two nights, and they overtook these Indians. There were only two lodges. They had 21 head of horses, and Bear-chief and his companion took

them all. These Indians were Red-tattoo people. Then Bear-chief and his companion overtook their friends, who were going home with the 120 stolen horses, mentioned before. When they got together, they turned their horses loose during the night. Next morning some of the horses were gone. Two of Bear-chief's companions went back to look for them. In the meantime Bear-chief and his one companion sat on a hill. They saw many Indians coming right close to them. There was no hiding-place. So they went right on the level prairie, and tied their horses together. They put their blankets down in a heap. That meant fight. Right where they had the blankets in a heap, the Indians rode close up to them, and dismounted. There they had a fight, but it did not last very long. Bear-chief and his companion wounded one of the other Indians, and these left them after that, taking with them the horses, the Peigans had stolen before. Then Bear-chief and his friend got on their horses, and rode off. They did not see the other Peigans. These, on their way back, saw the enemies, and one of them fled into the brushes to hide himself, whilst the other fled straight ahead. This one, that fled ahead, ran right square into the moving camp, and there the other Indians caught him. Bear-chief and his companion, on their way home, saw five lodges, with the horses inside a corral. He and his friend went up to where the horses were, and tore down some of the poles. Bear-chief went inside, and led two of the best horses out of the corral. He gave one of them to his companion, and he told him, that they should start. With daylight they came to a little river. There they cooked their breakfast. After they had eaten, Bear-chief told his companion: Get the horses, and water them, and let us then go on. The companion started out to where the horses were. Many white cowboys met him. They all pulled their guns, and they pointed them at Bear-chief's friend. He called to Bear-chief for help. Bear-chief immediately took his gun, and ran up to his companion, and pointed his rifle at the cowboys. These held up their guns, and also their other hands at the same time. He motioned to them to put their guns away. Then the cowboys shook hands with them, and made signs to them, to go with them to their camp. Bear-chief made signs, that the cowboys should go ahead, and that he and his companion would come after them. When the cowboys went to their camp, Bear-chief and his friend went in the opposite direction. They went safely home, and Bear-chief was glad to see his wife, whom he had married before this last trip. The one who had hidden himself in the brushes came home two days later, and the

other who had been captured came home after some time. Afterwards they found out, that the Indians, they had a fight with, were the same that had captured their companion. They were Flat-heads.

Afterwards there were six in a party, Bear-chief as leader. They went to the Bears's Paw mountains. They stole 22 horses from the Assiniboin. They travelled backwards, and on their way, after having eaten a hearty meal, Many-guns had the diarrhoea. And that night he had not the time to get up soon enough, so that he dirted the stomach of his companion. So both of them had to get up. The same night all started, and they came to a creek with high banks, and Bear-chief told Many-guns to take the lead in crossing the creek. The horse was used to go. It was dark. Bear-chief whipped the horse for Many-guns. The horse made a jump, and threw Many-guns right into the creek. And in the water Many-guns lost his blanket. He followed the creek a short way without finding his blanket. Towards day-light, when they had crossed the creek, and it was getting cold, Many-guns was all wet. He shook hands with Bear-chief and said: Old man, give me your blanket for the rain. Bear-chief gave his blanket, and after that they got home allright.

Then there were seven in a party, and Bear-chief was the leader. They went to the Cypress hills. From the tops of those hills, they saw ten lodges and seven other tents in a valley. They went to the lodges, and there was a hill quite close to them, and not far from the camp was a lake where the horses stood. Bear-chief said: I shall go down to the horses, and you stay here. If they discover me, you must shoot at the lodges as fast as you can. Before Bear-chief reached the horses, they discovered him. He gave the signal, and his companions began to shoot. Then he ran back to the centre of the camp, and shot a few times himself at the lodges. In the meantime his companions went over to where the horses were, and took the whole band. They had 38 head. He never heard, if they injured the people by shooting at their lodges. When they got all together, they divided the horses, and they got home allright with them.

After a few days chief Little-plume (Kináksàpop) and three others came to Bear-chief's lodge. Little-plume told him: We know, that you often go on a raid, and therefore we ask you to go now with us. He told Little-plume: I have just returned a few days ago, but I shall follow you. You must lead the party. Little-plume started off. Bear-chief and Many-guns followed him. So there were now six in the party. Every night, when Little-plume slept, he

had the nightmare, which was a sign, that something serious might happen to him. Bear-chief advised him to go home. He did not follow this advice. When they came to the Cypress hills, they slept in some cabins, built by the Cree half-breeds, and that night Little-plume got again his nightmare. His companions threw water on his face and body, but he did not wake up. Then they put burnt buffalo-hair under his nose, but it was a long time before he woke up. He awoke after all kinds of hides had been burnt in the cabin. That day they went on, and saw two circle camps of the Crees. In the evening, when they got close to the camps, Little-plume said: A man has discovered us. Little-plume and his three first companions ran away back to the hills. Bear-chief and Many-guns went to the lodges, as close as they could get. Bear-chief told Many-guns to hold his horse, and went up to one of the lodges. A man and his wife came out. Bear-chief stood amongst the horses, so that the man did not see him. He cut one horse loose. It was a wonder, that they did not see him. He went to another lodge, and cut another horse loose from its stake. After that he had some trouble in getting out. The horses did not want to go out. He managed it after a while. Then they started home. He overtook Little-plume with his companions.

In the spring of 1883 there were five in a party. Bear-chief was the leader. They went to the Cypress hills. There were three lodges, and there were six head of horses standing by themselves. Bear-chief and Iron-necklace (Mikskimekin) stole the six horses, and told their companions to start home with them. Bear-chief and Iron-necklace went to the main camp. When it was day-light, they could see the camp close by. They waited there, and thought, they would have to wait till night. But to their surprise they saw four young men driving a band of horses straight in their direction. Bear-chief and Iron-necklace hid deeper in the brush. The four young men drove the horses right to a grassy spot. Then they turned the horses loose, and went back to their camp. As soon as they went out of sight, Bear-chief and Iron-necklace drove the horses away. There were 21 head. They came home with them allright.

After this trip Bear-chief got his second wife. She was the widow of a man who had been killed in 1882. He moved with his two wives and Many-guns to the Sweetgrass hills, and wintered there.

In the spring of 1884 some cowboys came to his camp, and reported that a band of Crees had come over and had stolen their horses. The cowboys went back home from there. Bear-chief and

Many-guns followed those Crees. Bear-chief left his two wives just where they camped on Willow creek. The Crees were just one day ahead of Bear-chief and Many-guns. In the night they went to the Cree lodges, but did not find the horses of the cowboys. Still they found 12 head of the Cree horses. They stole them, and brought them home allright. Bear-chief gave his share of the horses to his wives.

He camped a long time on Maria's river without undertaking a raid. Still in the same spring Bear-chief and seven others went to the Cypress hills. He and another man went up to the lodges of the Crees. He went first and cut two horses loose. When he came back to his companion, he held the two horses, he had stolen, and the other two, on which they rode. His companion went up to the lodges, and cut also two horses loose. When they came back to the other fellows, the man, who had gone with him to the Cree camp, started right home. Bear-chief and the others went to the hills, and stayed in the brush till the next night. He and another Indian, called Crow (Sapó), Bear-chief taking the lead, went up to the lodges. Bear-chief stole two horses, and went back to Crow, and told him, that he should go also to cut the rope of two horses. Crow went up to the lodges, and stole two horses. They went back on the hills with the stolen horses, and stayed there all day. During the day they saw another camp, not far from the camps, they had visited. Late in the evening he could see the people driving their horses out on the hills. They went there in the night, and drove a band of 57 horses away. Then they went home. On their way back they found 18 horses, that belonged to white men, and took them, the horses not being guarded. Before they got home, they found out, that among the 57 horses there were nine head that belonged to those cowboys, who came to report, that their horses had been taken away by the Crees. As soon as he came back to his camp, he returned the nine horses to the cowboys, who gave him some money as a recompense.

For the horses taken from the white men, the soldiers of Fort Assiniboin came up, and arrested Bear-chief for stealing. The officer, who arrested him, had Elie Gardepie, a Cree half-breed, as an interpreter. They took him out of his lodge, and brought him to the tent of the commanding officer. As soon as he came in, he was very happy, for he knew the commanding officer very well. The commanding officer called him by his brother's name, which was Prairie-chicken-child. Bear-chief's brother had been hired by

the commanding officer as a scout, and captured some of the Nez-Percé's during the Nez-Percé war in 1877. Since that time the commanding officer was Prairie-chicken-child's (Weasel-moccasin's) friend. Now he said to Bear-chief, that he had commanded his arrest, but that he intended to release him. Bear-chief told the officer, that two of the 18 stolen horses had been left by him on the road, because they were tired. The officer commanded, that his soldiers should go, and take the 16 horses, that they had picked up on the road. The soldiers went into the hills with Gardepie as a guide, and brought them to the commanding officer's camp. The officer commanded Gardepie to bring them before his tent, for Bear-chief to identify them. Then he told Bear-chief: You must leave off these raids. Stay at home, and behave yourself. Be like your brother, and help the whites. The officer also wished to take the horses, which the Peigans had stolen from the Crees, but Bear-chief refused this, because the Crees had been making raids on the Peigans for years. The commanding officer released him, only taking the 16 head.

After that the soldiers camped near the Sweetgrass hills to watch the Crees, so that they could not steal any more cattle from the Peigans. Bear-chief went over to the Sweetgrass hills, and then the Peigans moved to this reservation, his first wife leaving him, and coming up here.

Some time after that a part of the Peigans came also to the Sweetgrass hills, and after a while, Bear-chief taking the lead, there was a party of ten men going to the Cypress hills. Afterwards Bear-chief was told by some Crees, that the night before Bear-chief came to the Cypress hills a medicine-man of the Crees had had a dream, that the man who had stolen the horses from the Crees was again on his road. He said to the Crees, that if his medicine [= *natósiu*, that means the same thing that the Iroquois call *orenda*] was stronger than Bear-chief's, he would be able to kill him; else his best horse would be taken away by Bear-chief. Bear-chief and his nine companions came close up to the lodges, and then they could see two Crees coming from the lodges, and lying down on the prairie as guards. Bear-chief's companions were afraid to steal horses. Bear-chief was aware, that there were three Crees lying on the ground as guards. He told his people, that he would go to steal horses, but that they must shoot, if the Crees discovered him. It was towards the morning. He started to the three Crees, that were lying down, having covered their heads with their blankets. As he past by them, he heard them talking, but he did not stop, and went to the central lodge. Not far from it

he saw a man, who sat down. Bear-chief walked slowly. That man got up again, and went into the central lodge. Bear-chief followed him. He could hear the man inside, cleaning his pipe by blowing through it. He noticed two men outside of the lodge, leaning with their backs against it. They must have been asleep. He came to the front-part of the lodge, where he saw two other persons lying about. They were sound asleep. He could hear them snore. At the same time he saw a buckskin pinto horse, tied to the door-lodge-pole. He went quickly, and cut the horse loose from the pole. He took the horse back to his companions. Nobody had seen him. From there they all went home.

After a few days he started on a new raid. There were 18 in the party. When they got to the Cree camp, he and Many-tail-feathers (Akâ'χsoatsìmiua) went to the lodges, and each of them got two horses. In the meantime his companions took 9 head on the hills. Then they went home.

Afterwards they started five in a party, again Bear-chief as leader. They made a raid on one Cree lodge. Bear-chief cut one horse from its stake, and his companions took five horses on the hills. They did not yet go home, but went the opposite way. Before morning they came to five lodges. There were only five head of horses to be seen, and they took them. In the morning they went in another direction. After the sun was up, they came to another camp of Crees, who had just turned their horses loose. Bear-chief and his companions drove all these horses — 20 head — away from them, the Crees following them afoot. They got home allright with the stolen horses.

In the winter he and three others went to the Cypress hills. They got to the camp of the Crees, and waited until dark. They started for the lodges. In crossing the river to the Cree camp, Many-guns fell into the water, and was pulled down by the rope of his gun. But Bear-chief jumped in, and saved Many-guns, catching him by the hair. Before they reached the lodges, they found 23 horses. They took them, and started home. They arrived allright. Then they stayed at home till after Christmas. Bear-chief's first child was born on Christmas morning. He did not know about Christmas, but Joe Kipp — the Mandan half-breed — who had invited him to a Christmas dinner, told him.

Early in the spring of 1885 he went as the leader of a party of 30. They came to a lodge. There were only two horses. Bear-chief took them. They tried in vain to discover the Cree camp. So they had to go home with only two horses.

Afterwards Bear-chief and two other fellows started for the Cypress hills. Next day they saw two men, driving a band of horses towards the Cypress hills. Bear-chief and his companions intended to kill them, and waited for them in a coulee, until the two riders came right close to them. All three jumped up, aiming with their guns at these fellows. One of them was a Peigan half-breed, and the other a Cree half-breed. The Cree half-breed ran off, right on the hills. They talked with the Peigan half-breed. He told, where he stole the horses from his own people. Bear-chief took four of the best horses, and his friends took two horses, each of them, and told the Peigan half-breed, that he could go on now, but must never come back to steal horses from his own people. The reason, that Bear-chief did not kill him, and left him most of the stolen horses, was that he was a kinsman of Bear-chief's. Bear-chief went home, and he took his third wife, his second wife staying with him also.

Some time later he started out, and he had his third wife with him, and nobody else. Every morning he sang his war-song, and without being asked, his wife joined him in singing it. It was „The song of the horse-stealing”: Sun, look on us, have pity on us, help us! This song was given to him, a long time ago, by chief Big-plume. When Bear-chief and his wife were on this trip, a fire had started somewhere west, and the country was very smoky, so that they could hardly see far ahead. They were travelling down a small river, and all of a sudden they came to a large prairie, alongside the river, where there was a very big camp of Crees. The Crees saw Bear-chief and his wife, but did not mistrust them. They went to the brush, where they stayed all day, and watched the movements of the people. Late in the afternoon Bear-chief painted himself and his wife, and put one eagle-tail-feather on her hair. It is not often, that a woman of this tribe will go out on a raid. So it was a great honour to Bear-chief to have such a wife. He told his wife: We now shall go to the camp, you in the lead, and I behind, and if we see any one, you must turn and run, and make your escape to our camp. I shall stay and fight. When Bear-chief told her this, she was very much frightened. Bear-chief sang another song, before he went up to the lodges with his wife, immediately after he had talked to her. This song was given to him in a dream by the Sun. The words are: My son, don't fear, I give you protection of life. He told his wife to go to a lodge with light in it, without stopping. She was, however, going to stop, because she saw a woman going out to get

some wood, but Bear-chief told her to go on. The night was very dark. When she got to the lodge, she dismounted, and cut two horses loose. He told her: Go out, the way we came in. I am going to get some more horses. And he cut five more horses loose from another lodge. The Crees were not yet all asleep. He started with his five head, and overtook his wife. They drove the horses, and they found four horses more, that were hobbled. He cut the hobbles loose, and now they drove 11 head. They came home, and their camp was down at Fort Conrad. Bear-chief's wife gave one of her horses to Joe Kipp.

After that the Flatheads came over, and stole horses from the Peigans. The Peigans chased them. Big-plume was their leader. Bear-chief found four of the Flathead horses. He took them all, and gave them to Big-plume. Then Bear-chief continued the chase, but he had to return without seeing the Flatheads. They came home.

A few days later there were five in a party, Bear-chief being the leader. They went to the Assiniboin, and got to their camp. They saw nine head of horses near the lodges. He took five, and his companions took the other four. They got home allright.

Afterwards there were eight in a party, that started for the Sioux country, Bear-chief being the leader. That evening the Sioux discovered them by seeing them from a long distance. Bear-chief and his friends knew, that they had been discovered. They had to be very careful, and approached the lodges from another direction. Bear-chief took two horses from a lodge, and on the hill they found 24 horses more, which they took with them. They stayed out a very long time. In the meantime his wives became very uneasy. On their way back they came to some Cree half-breeds. It was day-time. They took 11 head of horses from the Crees. Then they came home allright.

Some time afterwards he called all the chiefs together to come to his lodge. They all ate together. He filled the pipe, and gave them to smoke. He told them: I have called you together to tell you, that I have made my last raid on the enemies. I have worked very hard to gain honour. Now I shall never go on another raid. And from now on I shall follow the ways of the white men. The chiefs proposed, that he should go with them all to the Indian agent, and tell him the same thing. The agent was very happy, to hear Bear-chief saying, that he had left off making raids. The agent gave to the chiefs a big supply of groceries. From that moment all the Peigans left off making raids.

Since that time Bear-chief lived quietly in the Reservation. In

1887 he built a log-house, and afterwards he had two log-houses, one for winter, and one for summer. Since 1909 he has lived all the time in another log-house, half a mile from Holy Family Mission. He has not been baptized, though his parents were. He often goes to church, but still puts rags in a tree as a sacrifice to the Sun. His ideas about the creation of the world are an interesting mixture of Christianity and Peigan tradition. Bear-chief told us his cosmogony, a young Indian, called Philip Arrow-top, being interpreter.

Bear-chiefs cosmogony.

We are sitting around the table, and Bear-chief is going to tell you the story of the Sun. The Sun and the Moon keep us alive. The Sun has got the earth and the sky all in one room. No white man knows, how big the room of the Sun and the Moon is. The Moon had a child. It was a boy. The Moon told the Sun, that he should give a name to that boy. Then he called him God (A'pistotoki). When the boy was seven years old, the Moon asked the Sun for another child, and the Sun gave her another boy. The Sun told the Moon to give a name to her new-born child. Then she named him the Old Man (Nápi). These two children grew up, so that they could run around. God said to his father: Why don't you make something for me to eat? Then his father gave him the deer as food. Afterwards the youngest son went to his mother, and told her: Get me something to eat. Then she gave him the berries as food. God went over to his father, and told him to put something on the earth to carry the meat home. Then his father put the dog on the earth. Afterwards God said to his father: Why don't you make day-light for us? The Moon heard her boy asking for day-light, and told him, she did not want any day-light. The Sun dug a hole in the ground, and made a trapping-place for catching the deer. One day the Sun told the Moon to go to the trapping-place after the meat of the deer that was caught that night. The Moon said to God, her eldest son: If your father gives you day-light, I am going to kill you. The Moon started out for the trapping-place, but she went in a wrong direction, and so the Sun asked: Where is your mother going to? But the Moon was going to a big tree, that was standing alongside a hill. In that tree lived a snake, with one horn below the eyes, and the reason, why the Moon did not want any day-light, was

that she had secret intercourse with that snake. The Sun killed the snake by the heat, saying that the Moon was not strong enough to kill it. When the Moon reached the tree, the snake was all burnt up, and the tree was standing in a blaze. When she came home, she told her eldest son, that there was no hope for him to escape. She said, she would kill the Sun and both her children. The Sun went into his house, and was sitting there. When the Moon came to the door, he shut it with the sky. He had made a hole in the sky, and she put her head through it. Then the Sun got up, and chopped the Moon's head off. The Sun said, that his two sons were to be the rulers of the country. The Sun gave four things to his sons: sand, stones, a fisher's hide, and water. Then it was going to be day. The Sun got up in his room, and stretched his hand north, and made a motion round the room, swinging his arm round, and cut his room in half. The sky spread out, and the earth likewise. The first direction, he pointed to, was the north. That is the reason, the storm always comes from there. After the boys had got the things, which their father gave them, they started off, leaving the dog at home, because they were afraid, it would be drowned in crossing water. Just before they started, the Sun told his boys: Your mother will be only four nights under the ground, and then she will be up again. Her body will be after me, all the time, and so you must take care of the world. Your mother's head will be after you, but you will be saved by means of the things, I gave you. And he said: I shall be in the sky, and when your mother catches me, there is something to be up in the country. The Sun started off, and the two boys went in another direction. After four nights, the body of the Moon went after the Sun, and the head of the Moon after the two boys. When the head came close to the boys, it told them: There is no hope for you now. But they threw the stones, which their father gave them, back at the head, and the head could not move on as fast as before, because it was bumping against rocks. Then they got far away from the head, but it got through the rocks, and caught the boys up again. When they saw the head nearly overtaking them, they threw the sand and the fisher's hide back at the head. Then the grass and the brush became so thick, that the head could not get through. After they had used these three things, the only thing left to them was the water. So, when the head had found its way through the brushes and was quite close to them, they threw the water back at the head, and then the ocean was there. The head tried to jump over the

water, but it got only half-way, and fell down into the middle. And that is the reason, you don't drink the water of the sea: it is so strong, that it killed the head. After the boys had crossed the ocean, God told the Old Man to go back to the place, where the dog was. God himself would go to his father, the Sun. He said, that all things were given to him by his father to put them on the earth, and that all birds and animals, put on the earth, would talk to the Old Man. God told his brother also, that he — the Old Man — was not going to die, but that in summer and in winter he would be changed into some kind of animal. Then God turned the Old Man into a big swan, that was picking bugs along the shore. After that God made a man and a woman out of clay, and put the man on the right wing of the swan, and the woman on the left, so that the Old Man could take them across the sea. God told the Old Man to leave them on the other side of the ocean. When the Old Man had crossed the sea, he flew to the place, where the dog was. Then the Old Man left the shape of a swan, and turned into a man. The dog was very glad to see him. When night came, the Old Man put the man and the woman together, and covered them up, and then the clay turned into living persons. Now there were four together: the Old Man, the dog, the man and the woman. Then God put all kinds of living things on the earth. They all were fighting together. That the black beetles and the ants were in war together, is the reason, that we have war ourselves. And the reason why people always steal, is that these insects were stealing first. The Old Man made the springs, the rivers, the creeks, and the mountains. And afterwards he turned into a pine, and he will not be seen any more.

[Cf. Father Morice, *Transactions of the Canadian Institute*, vol. V, pp. 4 sqq. 11. 14, and also the rattle-snake version of the story of the Seven Stars, which has been written down in Blackfoot by J. P. B. DE JOSSELYN DE JONG, and will be published afterwards. Another version of the same tale has been published in English by C. WISSLER—D. C. DUVAL, *Mythology of the Blackfoot Indians*, New York 1908, pp. 68 sqq. Concerning the magic flight in Bear-chief's story cf. also F. BOAS, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, Berlin 1895, pp. 99. 164. 224. 240 sq. 268, and P. EHRENREICH, *Die Mythen und Legenden der süd-amerikanischen Urvölker und ihre Beziehungen zu denen Nordamerikas und der alten Welt*, Berlin 1905, pp. 83 sqq. A similar flight occurs in the story of „The leader-buffalo”, but here the obstacles have lost their original magic character.]

Addenda et corrigenda.

- P. 1, l. 9. Read: otápokæpiniχ'kakoaii (instead of: otápokæpiniχ'kakoaiē).
- P. 1, l. 24. Read: [what colour of (instead of: what colour [of).
- P. 3, l. 20. Read: otáutæmsòksinokòaiāu (instead of: otáutæmsòksinokòaiāu).
- P. 11, last line. Read: einíuaxk (instead of: ieníuaxk).
- P. 12, l. 4. Read: ákiksàχkuists (instead of: áksiksàχkuists).
- P. 19, l. 21. Read: anistsíuaie (instead of: anistsíuaie).
- P. 20, l. 5 from beneath. Read: áksiþæskáuop (instead of: áksiþæskáuop).
- P. 24, l. 1. Read: door, (instead of: door.)
- P. 24, l. 26. Read: one (instead of: oe).
- P. 26, l. 16. Read: píkoχksiksím (instead of: píkoχksiksím).
- P. 27, l. 2 from beneath. Read: A'isæmòtsisíāu (instead of: A'isæmòtsisíāu).
- P. 28, l. 5. Read: A'iiksisàmo (instead of: A'iiksisázmo).
- P. 29, l. 11. Read: otsítsauatsinòk (instead of: otsítsauatsinók).
- P. 40, l. 12. Insert after the word „you”: [literally: that you may not die for me].

The name *Mekyápi* has been translated (pp. 1 sq. 70) by „Red-man”, as that ancient chief is often called in English, but the literal translation is „Red-old-man”, -*api* being the form which *nápi* takes, when used as second member of a compound.

It had escaped my attention, that in WISSLER's collection there is a different version of „The people living in the north”. At the end of this story (p. 5), therefore, is to be added: [Cf. C. WISSLER—D. C. DUVALL, *Mythology of the Blackfoot Indians*, New York 1908, p. 22.] Another note is to be put at the end of „The origin of the buffaloes” (p. 12): [Cf. C. WISSLER—D. C. DUVALL, *Mythology of the Blackfoot Indians*, New York 1908, pp. 128 sq.]

And then in the note at the end of „The leader-buffalo”, after the abbreviation „Cf.” (p. 17), is to be inserted: G. B. GRINNELL, *Blackfoot lodge tales*, London 1893, pp. 104 sqq.;

When my texts were already being printed, a new book on the Blackfeet appeared: W. MC CLINTOCK, *The old north trail, or life, legends and religion of the Blackfeet Indians*, London 1910. MC CLINTOCK (pp. 491 sqq.) gives the tale of Scar-face, though

different in many respects from JOSEPH TATSEY's version (pp. 50 sqq. of the present volume). One of the „Two adventures of the Old Man”, recorded in my texts, is also to be found in MC CLINTOCK (p. 345). This author also (pp. 488 sq.) gives a version of the „Seven stars” (cf. my note on p. 93, at the end of Bear-chief's cosmogony”).

I use this opportunity to correct a few mistakes in Blackfoot, which occur in my „Ontwerp van eene vergelijkende vormleer van eenige Algonkintalen” (Verhandelingen der Kon. Akad. van Wetensch. Afd. Letterk. N. R. Deel XI. N^o. 3), Amsterdam 1910. I beg the reader to remember, that this morphological essay was published before my stay among the Peigans.

P. 6, l. 23. Read 'woning, conische tent' (instead of 'hut').

P. 9, l. 32. There are, though, fifth-person noun-forms (sub-obviatives) in Blackfoot.

P. 10, l. 28. Read *nínaii* and *nínau* (instead of *ninnaii*, *ninnau*). At present I would spell *nínaii*, *nínau*.

P. 12, ll. 25 sq. Read *ninna* and *kinna* (instead of *nina*, *kina*). In the orthography of my Blackfoot texts it ought to be *ninna*, *kinna*.

P. 23, l. 23. Read *-ni* (instead of *-ani*).

P. 27, l. 19. Read *nitukškūm* (instead of *nitúkskūm*). On the same page ll. 41 sq. read *nitukškūma*, *nitukškau* with *u* (instead of *ū*). Now I would prefer the spelling *nitúkskām* &c.

P. 32, l. 11. On 'Tims' authority *omim* is given as inanimate, but in fact *omí(m)* is animate as well as inanimate. When used with animate nouns, or representing such, *omí(m)* is the pronoun of the fourth person (obviative), while *omá(m)* stands for the third person. But the plural form containing *-sts-* is, of course, exclusively inanimate (in contrast with the animate plural form containing *-ks-*).

P. 62, ll. 18—21. On 'Tims' authority I assumed a preterital prefix *sit(s)-*. The prefix in question, however, sounds *it(s)-*. In forms where the personal prefixes *nit(s)-*, *kit(s)-* precede, the *t* of these prefixes has been assibilated before the *i* of *it(s)-*. Read therefore *nits-it-ūkometūkki*, *nits-its-oka*, *nits-it-ūkometsip*. In my present system these forms would be written *nits-ít-ākometāki*, *nits-íts-ok*, *nits-ít-ākometsiχ_p*. The meaning of *it(s)-* is not properly preterital, though most forms containing this prefix are preterits. The value of *it(s)-* seems to be: 'then, just, under certain circumstances, in a certain place', or the like. So *it-ái-okau ksáχkum* means 'he is (was) just sleeping on the ground', but *íts-okau* is only used as a preterit.

Nits-its-ok is often used for 'I just slept a while, I took a nap', but also for 'I just slept there (not in my usual place)'. When explaining to me the true meaning of *it(s)*-, an Indian illustrated the use of this particle by the form *nits-it-akometsistatau* 'I made love to her without knowing her answer, I just made love to her'. In the present texts forms as *it-anistsiu* 'he (3 p.) then (just) said to him (4 p.)' occur every moment.

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